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LEND A HAND.

A RECORD OF PROGRESS.

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In a Record of Progress, of which the first duty is to describe progress in America, we have to speak, as often as once a year, as carefully as we can, of Chautauqua.

We see with pleasure that more than one of the popular magazines, which reach so many readers, have given articles this summer to a careful account of the work of the remarkable institution which takes this geographical name. For nearly twenty years its work (we shall soon say "*her* work") has been extending, till *she* is now the institute for education which enrolls the largest number of pupils in any list of pupils in the nation. More than this, the directors of Chautauqua have arranged a summer school which, in the thoroughness of its arrangements, is an illustration, well nigh perfect, of what such a school may be. That is to say, the management of Chautauqua has engaged a corps of teachers, mostly from the different colleges of the country, who are of the very best. This is no statement of an advertisement or a circular. Any one who knows men, knows that Dr. Harper, for instance, and Professor Miller, of the Chicago University, are in their lines such teachers as the

nation cannot surpass. Very well; a man or woman comes to Chautauqua for the summer, wishing to study Latin. Perhaps he has never studied it; more probably he has made a beginning in the language, and has some knowledge of its grammar and of its vocabulary. Such a man may put himself under the charge of Prof. Miller, and may receive an hour's training every day in a class stimulated by the eagerness of a first-rate teacher. He learns Latin, and he learns how to teach at the same time. As it happens, in this particular instance, he learns Latin under the induction system, which has established itself lately, so that he knows what he knows, and is sure of the ground as far as he goes.

Now, I do not want to be diverted from the special subject of Chautauqua. But I will say here that in this summer school is an illustration, well-nigh perfect, of what we always mean in these pages when we speak of the folly and fatuity of much of the instruction, so-called, which is given in the languages at schools or at colleges. It is now certain that in three months' solid study with a good teacher, giving six hours a day, a pupil can learn Greek enough to enter any of our universities. It is certain that a Polish girl, entering a North End school in Boston, in eight months' work under a thorough teacher, learns to speak English reasonably well, to write it reasonably well, to read it reasonably well. Such certainties having been established, there is a satisfaction in knowing that a person who wishes to acquire the Hebrew language, the Greek language, the Latin language, the German or the French language, may go to this summer college at Chautauqua, may give five or six weeks, or perhaps more, to the study of that language, and may go away able to teach himself afterwards, sure of his ground as far as he has gone, and, as I have said above, better able to teach others.

Now, to return to the general statement of what the summer school at Chautauqua does. It maintains twenty-six classes a day,—for people who want to learn, be it observed, all of whom are mature, many of whom are themselves

teachers, in which it does, thoroughly well, this sort of work.

I am almost sorry that truth requires me to make this statement about the summer school. For the precise difficulty in explaining to the average world what Chautauqua is consists in the fact that it maintains a summer school.

And, that it maintains the immense reading-class to which I have referred already.

The average world is very stupid. Also it listens very little to what is said to it. It remembers little of what it has listened to, and it understands little of what it remembers. So it is that even intelligent persons cannot be made to understand that the same board of directors governs a summer school at Chautauqua and the great reading class which occupies some fifty thousand persons from October to July in every year.

"Paradoxical as this may appear, however, it is nevertheless true."

The councillors of Chautauqua have arranged for the year 1895-96 that the four classes under their direction shall read American history. Connected with American history, they are to make some acquaintance with the literature of the United States. The four books ordered in history are one by Prof. Judson on "The Growth of the American Nation," one by Col. Carroll D. Wright on "The Industrial Evolution of the United States," a third by Prof. Beers, called "Initial Studies in American letters," and a fourth by Prof. Frederick Starr, called "Some First Steps in Human Progress." These books have been written especially for this course.

Every year's reading involves a wider range than that of historical study alone. Professor Scripture of Yale University has written a treatise on the laws of the human mind, which will make the study of mental philosophy interesting to thousands of students. The title of this book is "Thinking, Feeling, and Doing."

Thus much of the course is in the books which have been

provided for the study of these readers. In monthly issues they will receive, besides, "Studies of the American Constitution," of "American Art and Artists," of "American Sculpture and Sculptors," the "Republic of Mexico," the "American Humorists," "American Poets," chapters in the "Legislative History of the United States," "Social Life in New England," the "Central West," and the "Far West," with perhaps as many more articles bearing on American history. These articles are especially written for these readers by gentlemen who represent Yale University, the Northwestern University, Harvard University, Columbia College, Western Reserve College, John Hopkins University, Amherst College, the University of Nebraska, by Bishop Vincent, Dr. Blackmar, and other men who write nothing which is not worth reading.

This is a sketch of what forty or fifty thousand persons have bound themselves to read, and of what they will read, in the Chautauqua Literary and Scientific Circle. The reading will amount to about nine hours a week at the very least. But it is to be observed that the greater part of these readers meet once a week or once a fortnight, with the other members of their respective circles, for careful study and review of the work which they are doing. The system thus has the magic of "Together," and in fourteen years the *esprit de corps* which has been developed has proved to be a very valuable stimulus in the work of these readers. At one of the meetings at Chautauqua last month, very curious and valuable accounts were given of the practical arrangements by which different circles in a single county meet each other from time to time, and profit by the results which have been gained under different leaders with different resources.

I am glad to see that Professor Cook, in an admirable article on Chautauqua in the last number of the *Forum*, referred to the fact that Chautauqua may introduce "superficial" education. It would be pretty hard to say that all the education of the best schools and of the best colleges, when

it is looked at by the upper ten of the archangels, is not superficial, and badly superficial at that. But taking the world as it goes, and taking the provisions which the world has chosen to make in America for the education of the people, it is but fair to say that the training which a man or a woman may receive in the reading circles of Chautauqua is quite as substantial and thorough, so far as it goes, as is the education received in the average professional school or in the work of high schools or colleges. It is quite possible for a student to shirk his work, but every inducement is given for thorough work; unusual inducement is given for the review and comparison of the work done by different persons, and these years of experience are enough to show that such opportunities have not been neglected.

The pupil in the reading class can gain the advantages of this course, with the criticism and correspondence which he may have from headquarters, for as small an annual payment as seven dollars, which includes for him the five books published for the course, and his subscription for the monthly magazine.

EDWARD E. HALE.

THE TRAMP PROBLEM.*

BY PROF. J. J. M'COOK.

Three years ago, using the Massachusetts semi-annual census for 1890 and my own statistical studies of the winter of 1890-91 as a basis,† I estimated the number of tramps in the United States at 45,845, and their direct cost at over $9,000,000.

* Paper read at the National Conference of Charities and Correction held at New Haven, Conn., May, 1895.

† In 1890, mean daily population in public lodging places, 427.3. Proportion between public lodging places of 1349 tramps and all lodging methods, 35.8. Proportion between population of Massachusetts and of the United States, 29.97.

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Using the same basis * the number in January, 1895, was 85,768, and their cost over $17,000,000.

Two elements in the seriousness of our problem are here revealed: the largeness of the numbers, the largeness of the increase. The first speaks for itself. Eighty-six thousand men is a very big army to set loose foraging upon a country, even though the country be so big and young and vigorous as our own. And $17,000,000 is a great deal of money for even a rich people to spend—if they can help it.

As for the second, let us look at it carefully for a moment. The phenomena of increase may possibly give us some hint worth having for the solution of the problem.

I have before me, through the kindness of Dr. Prentiss, deputy inspector of institutions for the Massachusetts State Board of Lunacy and Charity, the semi-annual returns of tramps in that state from September 30, 1870, to March 31, 1895. As my eye runs down the column of daily averages, it is at once arrested by two dates, 1873 and 1893. After each of these the figures leap forward by almost their own length. The 241 of 1873 is turned into the 422 of 1874. The 378 of 1893 is turned into the 621 of 1894. In the one there is an advance of 75.1 per cent.; in the other of 63.9,—almost identical gains; and no such gains in all the twenty-six years besides!

Did anything in particular happen in 1873 and in 1893 to throw light on the situation? Yes; in the autumn of 1873 the great financial crash; in the spring of 1893 the great business depression.

But what has the tramp in common with finances, business, industry? Much and in many ways.

In the first place, the average tramp is originally a laborer and a skilled one.† He has a trade generally; and in any case he began by working, and he works more or less now.

* July 1, 1894—307. January 1, 1895—1,275. Mean 791. Almost the same result is obtained from the totals from towns for the year ending March 31, 1895. This is 282,585=774.2 daily.

† *Vide* my statistical inquiry, *Forum*, etc.

He does not look it. Sometimes, when he is with friends or confidants, he delights in announcing that he has not done a stroke of work for fifteen or twenty years. A fellow who as thoroughly deserves the title of confirmed tramp as any I know—and I know many—has boasted often, has boasted to me, that he has not lifted his hand to work for fifteen years. But this was false; and on my proving it, he evaded the point by saying, "Oh, I don't call that work; I meant a steady job." And as to that I believe him. I am more and more satisfied that my statistics were fairly representative when they made the number so small of those who never work.

The tramp is even an unusually intelligent and skilled mechanic in many instances. I have inspected a remarkably handsome refrigerator made by a West Hartford reservoir "bum" for a Hartford saloon-keeper, made in a month, made with a few rude tools in a barn. It is valued by a cabinet-maker at $160.00. It cost, besides the material, a month's work at a dollar a day and board. And the $24.00 was drunk up, largely, no doubt, at the employer's saloon, and the man had disappeared in two or three days. I have just been talking with the manager of one of our largest foundries. The tramp moulder, he says, is the best workman he has. He comes every year, or every two years: sometimes in summer, sometimes in winter, the same man year after year. Then some day he is gone until the return of the season brings him back. And the testimony from several other trades is to the same effect.

Thus, for the uses of this paper, I have been talking with the managers of twelve of our principal employers of labor in Hartford, having on their rolls 4,750 persons, for the most part skilled hands. Eight of them have or have had drinking men and tramps in their employ. Three of these, representing 1,200 hands, say this class of men are at least up to the average in cleverness and skill; five of them, representing 2,800 hands, say they are among their best men.

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Now, occasionally, employees of this kind are so valuable that they are kept through everything; or, if discharged from time to time, taken on again. But when business falls off and the pay roll must be cut down, the average drinker is the first to be dropped; then follows the indifferent or negligent workman; then the good single men, and, last of all, sober and industrious married men. This, I find, is the uniform custom in all of these establishments. And when times brighten and orders increase, men are taken up again in exactly the reverse order: married men, good single men, ordinary workmen, drinking men.

Here, then, is, as I believe, a key to the situation as revealed in those curious forward leaps of vagabondage after 1873 and 1893. Men had to be discharged. Drinkers went first, single men afterwards, married men last of all. But the tramp is generally a drunkard self-confessed; and an unmarried man by his own admission. So he was the first to be dismissed when the crash came, and the last to be taken back when the skies brightened.

This, however, is not the whole of the case. If there were no further complications of the problem, we should find the figures going back again, promptly with the return of good times. And such is not the case. The rise in 1874 was followed in 1875 by a further rise of 31.4 per cent. The flood had not yet reached its height. But in1876 there was still a further rise, though slight,—3.6; and in the following year the fall was only 10 per cent., which was far more than compensated by the rise in 1878.

Similarly, twenty years later, in 1895, we find a rise of 24.7 per cent. above the mark of 1894—note the resemblances. In 1874 a rise of 75 per cent.; in 1894 of 63.9; in 1875 a rise of 31.4 per cent.; in 1895 of 24.7. Further in the comparison we cannot go, but if the likeness is to hold, we shall witness a gain in 1896 of not far from 3 per cent., corresponding to that of 1876, and then the waters will begin to subside.

But, again, if the likeness is to hold, they will never fall

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back to their former level; and in any event, if human nature repeats itself, they will reach the old level only to make another and a stronger start later on.

Why is this? Why does not reviving business, why does not business activity, far out-running the growth of population, bring back the tramp to steady industry?

For the same reason, I think, that the horse, which has once run away, runs away again when he gets the chance. It is against nature for the horse to work in harness. He does it, however, because, while he is still young and green, the cleverer animal, man, convinces him that man is the stronger. When the horse discovers the contrary, it is all over with his domesticity. He is ruined as a servant.

Similarly, the average man grows up to live a regular life and to work as a part of it. Somebody began it, of course, long ago with most of us; and from the time we know anything, we are taught to believe that there is a necessary relation between doing our daily tasks, eating our regular meals, going to bed in a fixed place, rising at a pre-arranged hour, wearing a certain kind of clothes,—that there is between all this and being "good," an unalterable relationship; as also between being good and being happy. Religion gives its awful sanction to this theory; habit fortifies it; successive generations of what we call civilization, even creates an instinct which makes us think, or at least say, we like it;—when suddenly to one of us comes the discovery that we can stop all this and yet live—nay, grow fat, perhaps, and vigorous and strong; drop worry and responsibility in health, have the best of care when sick, go everywhere, see everything, choose his own company, read the newspapers, vote often, commune with nature, live and die the lord of creation again.

And when that discovery comes, it is apt to be fatal. There are to many, it is true, complete returns to orderly life. The old habit overcomes revived nature—the horse never runs away again. But to many others, apparently to

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most, it is all over with the artificial man. The original savage resumes its sway. Nature is triumphant.

"There are just two men who are really happy in this world," said an accomplished tramp to me. "The one is the millionaire: the other is the bum." This fellow's chief concern seemed to be to avoid indigestion, and to that end he carried proper remedies always with him. And certain parts of the country he objected to, mainly on account of the indigestibleness of the food commonly tendered to wayfarers, namely, "bacon, so fat you can fairly see it tremble and coarse, yellow corn-bread."

Another with whom I have had a correspondence of nearly a year and a half, receiving sometimes letters fifty pages long, once wrote me: "The country looks beautiful in its spring suit, and the birds sing sweetly and nature seems to have taken life anew. I often in day time, nice days, get into the woods in some secluded spot, lay down in the shade of some friendly tree, and sleep for two or three hours, sometimes longer. And oh! such sweet sleep, such nice dreams. If I were where I dream I was sometimes, I would be happy! I often think God intended man to live as the Indians used to—all the land common property. What happy times if we was all in the woods together!" It is true he does not state, any more than some of the rest of our dreamers, just what advantage would accrue from having the land "common property" to people like himself. But we should be "in the woods" anyhow, and perhaps that would compensate for all the rest.

This man was a brave soldier during the war, and has been a wanderer ever since. I greatly wonder that so few of our soldiers ended that way! He has once been taken from the road into a cotton mill, where he was promoted to the charge of a room—so his employer informs me: he has settled down once since I formed his acquaintance, and established himself in a shop, advertising and sending me his printed card; having defaulted two months' rent, he was found dead drunk by his landlord on the floor of his tene-

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ment; he took to the road again; and as I last heard from him, he was negotiating, I daresay successfully, for a superintendency, at a comfortable salary, in a Southern factory. He has almost had time to go there, lose his place, and bob up again on the Pacific coast a "mush fake" once more.

Apropos to this love of nature: in the "Bull" barn, known to thousands of tramps all over the United States as a capacious, comfortable, and hospitable lodging place, where the only drawback is an occasional nocturnal raid by the police, one of which, accompanied by two photographers, I myself, lately attended, I found lying on the hay a recent copy of *Outing!*

And so bearing on this tendency to return to nature, I find it is remarked by all but one of several observers, as surviving among our converted aborigines. When the season of the year comes that was formerly associated with most striking and joyous features of their savage life, whether it be spring or fall, they tend to break away. And even the little dark-skinned boys and girls of the second generation are found flattening their noses against the window panes, until, they, too, one by one disappear, and the school is left empty.

I have said that the most striking thing in this column of figures which we are studying is the leap at 1874 and 1894. But, as my eye moves down the page, I notice two others, this time highly contrasted numbers.

After the 1873 flood has begun to subside, as already noted, and a drop of 10 per cent. has been recorded, there is a sudden forward dash of over a third. The daily average of 522.4 develops into 719. And this is not followed, as in the other case, by a steady rise, but by an immediate fall to almost the level of the previous year.* What may this mean? The date will perhaps enlighten us. It was 1878. That was the year of the great strikes and railroad riots. Massachusetts was not the seat of war,—it will be remembered that it became virtual war in some places,—but

* To 538.6 = 25.1 per cent. loss.

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so closely are we now bound together by railways, that Massachusetts felt it doubtless, and manifested her sensitiveness in this fashion. That a different class of men from the ordinary tramp formed the greater part of the sudden gain that year, I have no means of proving. But I conjecture it. Strikers can generally take care of themselves for a considerable time, and do not need to take to the road. When "beaten," however, they must needs travel. Though being largely, as I judge, not drunkards and very frequently being married, they more commonly tend to get back into regular employment. Still, I have occasionally found men who showed all the characteristics of confirmed tramps with their union tickets paid up to date. "Oh, yes," said one who was begging at my back door, "I'd take to pick and shovel rather than let that run out."

The other of the two contrasted numbers occurs in 1880. In that year the daily average of tramps in Massachusetts was 461. In 1881 it was 105.2—a loss of 77.2 per cent. How account for this? There had been no financial boom that year; nor any wave of moral regeneration to justify such a change. Nor had gold been discovered in the neighboring states. What has become of the missing 356 and of the 918 more whom they must have represented?* Twelve hundred and seventy-four lost suddenly from their daily, rather nightly, rounds! And can it be that they have carried with them that still greater army for which they stand? Have 38,196 tramps died or gone back to industry? Not at all; none of these things.

What then has happened? for something must have happened!

I turn to my parcel of abstracts of tramp laws;—Massachusetts, 1880. For the first time tramps are defined here:—penalty, House of Correction one to five years; State Workhouse, one to three years. Constables, police officers, sheriff or deputy sheriff, may arrest without warrant.

* Proportion as above

Mayors of cities or selectmen shall appoint special police officers to make such arrests in their respective cities and towns! Truly a formidable statute! What wonder the 1217 fled—to the next state!

But did they stay? Ah, no! the very next year the head of the column appears again. First a timid 24.9 per cent. followed by a bolder 48, and that by a valiant 79, and that by a still more resolute 123 per cent. Then, just as when a great flood has passed the banks and made for itself new boundaries miles beyond, the river becomes sluggish, notwithstanding all the rain in the world, so here in 1886 there is only an addition of five per cent. more; and at 128 per cent. increase there is a pause and a loss.

This retardation, with subsequent loss, seems to be synchronous with further legislation providing a possible term of two years with indeterminate sentence, in the State Reformatory. It was not large, however, nor for long; and, after various fluctuations, the daily average of 1886 is exactly duplicated in 1893, when everything was ready for that final bound which carried the state to the present unprecedentedly high figures.

Here, then, in the light of these statistics, the best, the only ones we have, is the problem. Look at it. Industry liable to fluctuations; taking on when it must, men of all sorts; dropping when business becomes slack, first drunkards, next single men, last of all married men; a class of men employed by industry, of at least average ability and skill, but mostly hard drinkers, nearly all single; these men, when dropped, ascertaining that they can live and be fairly happy without work; when business revives, the same men left out until the last, partly through the determination of industry to use their kind only when it must, partly through their loss of the habit and disposition to consecutive labor. To this great army a contingent is added from the ranks of strikers and of sick persons who, during enforced idleness, have made the fatal discovery of the others, that living and labor are not interchangeable terms.

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The law, stepping in, scatters this host, but neither destroys nor subjugates nor converts it. It is soon back again, with firmer tread and more confident air, moving apparently to new and more dazzling victories.

Does this statement of the problem suggest anything in the way of answering the question, What to do with it?

Doubtless; though, alas! a great part of the answer will seem much as if one were to say, "Do away with evil."

In the order of their importance they are these:

1. Stop letting people get drunk when they like. I have said the average tramp was a drunkard. The amount they drink is surprising. I know one who was in the habit of spending from one dollar to a dollar and a half a day in a single saloon whenever he was in Hartford; and he comes and goes all the time. The keeper of the saloon is authority for this. In the same saloon, with my own eyes, I saw ten fellows line up for drink five times within forty minutes; and the bar-keeper told me the next day that their total score for the evening there, was eight rounds, all ale, with half a gallon of whiskey bought in the bulk. Another fellow of this same sort counted up thirteen gins and eight ales in one day—I saw him drink part of them. I caught him and photographed him drinking stale beer one afternoon. The previous night he had spent $1.80 in gin, including three pint bottles, and that morning he and three companions had drunk between them nearly six gallons of stale beer. He is a "fake." He confessed himself to be a "crook", in a friendly talk one night in the office of a saloon; and within a few days he was in jail for theft. I met him on the street, shortly after his term was up, at his old business. He "had been away to Springfield and Worcester, faking," he said, until my smile brought him to terms. And within ten days thereafter, the police were after him for another theft.

At an open air feast which I witnessed a few weeks ago, there were certainly three gallons of drink to every one of soup, and before it was over two were lying dead drunk,

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two were so drunk as to be barely able to move and talk, and two or three others were intoxicated.

Can we stop this? Can we reduce it? No really earnest answer seems to me to be cared for to these questions by most of our communities. And yet until something is done in this direction, there is really no use in talking about the thing at all.

2. Don't let people make the fatal discovery I have alluded to, that they can live without work. By living, I mean eating, sleeping, drinking. This implies, of course, that everybody must stop giving food, clothes, and money to the casual beggar unless he does an amount of work for it, which should always be in excess of that which a man, regularly employed in the same occupation, has to do to get the same accommodations. I fear some lodging houses, otherwise careful, overlook this word "excess."

Very few people would be tempted to give literal lodging. Its equivalent, however, is more dangerous. A nickel for night's lodging, or for a sandwich, is a very seductive piece of benevolence—so cheap and so easy. I have tried it several times, following the parties afterwards. In one instance, twenty-seven houses were visited after my own, and after two and a half hours' chase, in which my son, who acted for me, was himself successfully "worked" for five cents, the journey ended in a saloon. A notice in the papers brought out six replies from persons who had apparently been approached previous to the fellow's discovery of me. On another occasion, two men were followed for an hour, and seen to enter four houses, two saloons, one restaurant, and a place labelled "Baths." I have maps of both these tracks; and curious enough they are. In five other instances, covering seven persons, I have myself done the following, and in every case the end was a saloon. In still another, in New York city, I promised to give the fifteen cents wanted for a lodging anyhow, and then, with the coins between my finger-tips, begged my friend to tell me on the honor of a gentleman, what he was going to do with them.

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"Well, I guess ten of it 'll go for two beers for my butty and myself," was the plainly honest reply. "And the other five?" "I guess I'll get a paper of tobacco with that." "And where will you sleep?" "No trouble about that," was the cheery rejoinder.

Of course, when I tell people to stop giving food, I know that almost nobody will heed me. I have not even reached that point of perfection myself. And much the same is true concerning the seductive nickel. But this advice is "science" all the same! People professedly and deliberately charitable, however, and charitable societies above all, should bear in mind the importance of not letting men discover that they can have all they need, especially of drinkables, without work.

Obviously, it will do no permanent good to apply the labor test in any one locality, when others neglect it.

3. Make good laws and enforce them. The Massachusetts law seems to me to be an excellent one, and we are trying to get something on the same line passed by the Connecticut General Assembly with good prospect of success.* That includes tramps under the provisions of the reformatory system, with long terms—we propose five years as a maximum—and indeterminate sentence. The tramp is at worst a criminal, a felon. And if reformation be proposed for felons under the law, why not for him? It is true, he is generally a heavy drinker; but so is the average felon. The difficulties of reformation are the greater on this account. But if we undertake them with good heart in the one case, why not in the other? I have seen a letter from a man, for five years industrious and exemplary, in which he complained very bitterly of the discriminations made in prisons against the tramp as being evidently esteemed worse than the worst criminal. There is something in this. Give the tramp a chance. I know him very well and I have generally found him a pleasant, approachable fellow; and I should

* The law has since passed the General Assembly.

rather take my chances of reforming him, with purely civil and secular measures, than the ordinary felon.

4. I put together the next class of measures, warning you that you will smile when you hear, as I do while I write them: Abolish industrial booms, financial crises, business slumps, hard times! Encourage marriage! How? do you ask. Really, I don't know. Some people might even be ill-natured enough to suggest that if the last about marriage could be carried out, it would only make matters worse, because then there would be no single men to dismiss when hard times came,—an argument which would also hold against abolishing drunkards! But note, please, I want my Utopia all in a lump. We want married men enough, and not too many, and, with that, we want financial boom just enough, but, so to speak, not too boomy! As for drunkards, there seems no great danger but that we shall always have enough of them and to spare!

5. Help the railroads. You and they must find out how to stop this universal and unlimited train jumping, which is so unique and picturesque in American tramping, and so very conducive to its indefinite perpetuation and extension. It is true that the science of tramp treatment has thus far hardly got further than "move on"—"keep moving." But moving by rail, however dangerous and dusty some of it may be, is on the average fairly comfortable and satisfactory. One fellow tells me, indeed, he once fell asleep, hugging the brake rod, on the bunters between two cars,—which was not safe. And a conductor tells me he once took a fellow from the pilot of the engine where he was found fast asleep and dead drunk, with a reserve quart of gin in his pocket, and his two legs so tightly twined about the little flagstick that they were with difficulty untangled. That looks unsafe too. But the "gondola," the open freight car, and the "Pullman side door," the box car, are not so very disagreeable. And they generally arrive safely. With "regulations" universally staring them in the face, it is curious how tolerant most crews are of their uninvited passengers. But in truth, it

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would not be an attractive task for a brakeman to descend from the roof of a car to eject two resolute, strong men from the narrow platform below. But if, in some way the trains could be cleared of them, the life would lose much of its charm, and the burden of supporting the wanderers would be to such extent spread and equalized as to make it more likely that public opinion would be aroused to secure a remedy. The tramp problem is complicated and difficult enough in Europe; but, at least, they have no train jumping there.

6. I will speak now for a moment of moral measures. The general view of the subject closes, as we have seen, with physical means. The one break is where the reformatory has been brought in, as in Massachusetts, but hardly enforced there. The Emira Reformatory does not pretend to reach tramps, though I am very glad to find that Mr. Brockway is more than pleased at our proposed experiment with reformatory treatment of them in Connecticut. And my efforts in behalf of this movement would sufficiently show how greatly I prize reformatory effort from the purely secular side. There can be no doubt of the great efficacy of a system which segregates for a year or more, which allows nature to throw off the alcoholic degeneration of nerve tissue, which stimulates by promotion, by reward, and punishment carefully meted out; which opens up new visions to the mind; which teaches the hand new cunning or brings back skill long forgotten: which seeks to restore the habit of voluntary industry by means of the enforced habit of involuntary industry. It is good, and its value is demonstrable.

The question is whether there is anything else, alone or in combination with this, may rank as "scientific." I think there is. It is very likely I should not attach all the importance to it that some of its friends would claim. But it does show results—effects having a logical relation with their causes; and as such it merits the title I have given it.

From one such institution it is reported to me that there

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are 206 persons of the thousands who have come under its influence during the past six years, who show the following record:

24	keeping	straight	for	five	years	and	over.
22	"	"	from	4½	to 5	years.	
15	"	"	"	4	" 4½	"	
22	"	"	"	3½	" 4	"	
26	"	"	"	3	" 3½	"	
18	"	"	"	2½	" 3	"	
21	"	"	"	2	" 2½	"	
26	"	"	"	1½	" 2	"	
32	"	"	"	1	" 1½	"	

It is true that the whole number under treatment was very great and the percentage of successes is small. But though it may be a legitimate question whether larger results might not have been secured by the same expenditure of money and time under other methods, and whether by modifications in the system some inconvenient accompaniments and after effects might not have been avoided, in a matter of this kind we can surely pardon much where such results are shown, however obtained. It is only necessary to multiply 206 by $200 to see that these persons would have probably cost the community more in taxes for their arrest and support than the whole expense of the institution to its voluntary patrons has been. Even with heavy discount for error, or over sanguineness, this might still be true.

How do men from this establishment fare among the employers of labor?

One merchant has had seven of them for permanent places as salesmen, porter, clerks, etc.—four of whom I should call downright "bums"—and six of them for temporary jobs. "None have ever disappointed me," he says; and he always sends there when he wants a man.

One other establishment has found them part good, part bad. A third has had a number and thinks none of them have gone back. Another has had one whom it keeps, though he is unsatisfactory.

On the other hand, two establishments have tried in all from eighteen to twenty-seven of these men and find them

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so unsatisfactory that they would regard a recommendation from that source a positive disqualification.

This is about as might have been expected,— results neither wholly good nor wholly bad, from the cold, statistical standpoint.

The agency chiefly relied upon in this institution is an appeal to the immaterial part; to rewards and punishments that are moral rather than physical. And if any merely scientific observer were to visit it, or, say, the Bleeker Street Industrial Home in New York, he would certainly be very curiously struck by the atmosphere of both. Supernatural causes and machinery and processes and results are as much taken for granted, are as much a part of the very air they breathe, as education and drill and mechanical trades and promotion and marks and punishment are in an institution of the other sort.

Might it not be possible to unite both more thoroughly than has yet been done? Not that either class of institutions ignores the value of the other kind. But each tends to develop on a single line where one would hope to find both. That they are not incapable of reconciliation, I firmly believe. The mixed character of our population, religiously, is perhaps the greatest obstacle in the way. But possibly that may not last forever.

And speaking of sobriety alone, what if the time should come when the disuse of spirits would, by religious authority, in every religious body that claims to possess such authority, be put on the same level with the disuse of certain articles of food on certain days and during certain seasons of the year. What a break in habit that would make!

And a part of the work, moral and also physical, would be with the young. I have been interested in noting how vividly my tramp friends recall their childhood;— how, when, where they first drank, first became drunk, first lapsed from purity; how they ran away and were brought back. Their favorite hymns look this way: "Where is my wandering boy to-night?" I remember hearing this sung one

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night by the drunken occupant of a police-cell. He paused after the question of the refrain, half soliloquized the answer, "in jail," then piped up again on the next stanza:

> "Once he was pure as the morning dew,
> As he knelt at his mother's knee."

And though his voice was steady and clear, I thought it not without sadness.

By the way, several of them have ascribed their first move trampward to meetings at dusk, around fires kindled on vacant city lots or in the outskirts of towns, with bums attracted by the friendly blaze, and by the pint of fragrant gin that had been bought by their youthful hosts with money pilfered from parents. The children in the neighborhood of the camping place I lately visited, were very curious about it, I noticed. And my own children report the camp as being a topic of much interest in the neighboring school.

Gatherings of this kind should be remorselessly repressed. And reminiscences like these might well stimulate parents to look out for their boys' leisure hours.

TRAMPS AND CASUALS IN PUBLIC LODGING HOUSES, MASSACHUSETTS, A. D., 1870-1895.

Years Ending.	Jan. 1.	July 1.	Daily av.	Per Cent. Gain.	Per Cent. Loss.	Total for Year.
Sept. 30, 1870			179.1			
" " 1871			180.6	8.		
" " 1872			a 200.	10.7		
" " 1873			d 241.2	20.6		
" " 1874			422.4	75.1		
March 31, 1875			554.4	31.4		
" " 1876	d 1,031		574.6	3.6		
" " 1877	b 1,059		522.4		9.1	
" " 1878 k	1,229	349	e 719.	37.8		
" " 1879	816		538.6	c	25.1	
" " 1880	632	187	f 461.		14.4	
" " 1881	235	146	105.2		77.2	
" " 1882	290	112	131.4	24.9		
" " 1883	288	111	162.4	23.6		
" " 1884	500	171	251.1	54.6		
" " 1885	680	204	361.7	44.		
" " 1886	733	193	378 5	4.6		
" " 1887	534	168	361.4		4.5	
" " 1888	681	347	373.8	3.4		
" " 1889	775	170	431.1	15.3		
" " 1890	751	166	427.3		.9	156,039
" " 1891	637	216	390.8		8.8	142,792
" " 1892	778	188	398.2	2.1		145,339
" " 1893	644	256	378.9		4.8	138,296
" " 1894	1,287	307	g 621.	63.9		226,679
" " 1895	1,275		h 791.	24.7		282,595

a.—Approximate. *b.*—Dec. 29, 1876. *c.*—No census. *d.*—Great financial crash. *e.*—Railroad riots. *f.*—Tramp law passed. *g.*—Great depression in business, panic in summer of 1893. *h.*—Depression continues; Coxey tramp; April, 1895, the tide seems to turn. *k.*—This year a census was taken quarterly, showing on April 1, 1,127 tramps, and on October 1, 516. In 1879 on April 1, there were 973, and on October 1, 409.

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PHILANTHROPY AS A SOCIAL FACTOR.

BY JOHN VISHER.

[When Mr. Freeman Clarke attended the Peace Congress at Paris in 1849, he said: "The effect of these meetings is often exaggerated. To bring together those who hold certain opinions, by means of a convention, does not necessarily increase the number holding such views. * * * The members, however, are seldom aware of this. They enjoy each other's sympathy, and mistake the sentiment of the meetings for public opinion."

There is a very important truth in those words, which is not enough remembered, perhaps, by the eager apostles of one or another philanthropic reform. In the thick of their battle they fancy that all the world is interested in it. They forget that there are many, many people who do not know of their existence, and perhaps they forget that there are many people who think that they are fools or hypocrites or humbugs.

It is especially important that, from time to time, those of us who are looking forward for an improvement in social order, should make for ourselves some rough estimate of the forces on which we can rely. At the request of the editors of LEND A HAND, Mr. Visher of Chicago has studied this subject in some detail. Our readers, just in proportion to their practical interest, will follow the memoranda which he has collected.—E. E. H.]

Who has ever essayed to outline and determine the province and scope of philanthropy as a social factor, or even consciously recognized that it has a true sphere and has in reality risen, or at least should rise, to the dignity of a social factor, and science?

Seven sons are made to pass before the modern social prophet, and he says, man's highest destiny has chosen none of these for kingship, neither politics nor religion, trade nor commerce, art nor science nor industry, but that youngest child, ruddy and goodly to look upon, philanthropy; annoint him; this is he.

Now, to square pretty fancies with stubborn facts, it has been my endeavor to get opinions from representative men in various walks of life, asking them what in their opinion was the province of philanthropy as a social factor. Nothing bright or striking was called for, but only something duly ripened with the reflections, experiences, and observations of a life time. The first man seen was Lyman J. Gage, president First National Bank of Chicago:

"Crude expressions from men who are unacquainted with a subject are of no value in the realm of subjects with which I am

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acquainted, and, judging the unknown by the known, I consider an opinion on philanthropy as a social factor from such as myself of little or no value. Specialists, students of social economy, men who have tested with their own hands and seen with their own eyes, men with first-hand knowledge of the facts and conditions, these are the men who, when they speak, we are willing to listen to, and we will shape our course, give or refrain from giving, as they may advise. The Hon. Harvey B. Hurd and Dr. Edward E. Hale are good men to get an opinion from on this subject."

The next man approached was Honorable Harvey B. Hurd, who has, through the framing of beneficent laws and through his Revised Statutes of Illinois, placed under obligations every citizen of that state, but especially every maker, expounder, and student of laws, and who now, withdrawn from the noise and strife of the world, is devoting the closing days of a useful life to philanthropy.

Mr. Hurd says:

"There are some things which grow out of our infirmities in our social relations that are out of our governmental organization, which should be attended to by the state. This is pre-eminently true with reference to the care of the chronic insane, the blind, the deaf and dumb, the feeble-minded, and the poor who become such through accidents and infirmities, inherited or otherwise. The reason is that they cannot well be taken care of by their friends, the burden being too great for individuals to bear. The misfortunes belong to the community, and it is a matter of public economy that individual relatives be relieved from the entire care; the care by the state being in the nature of a co-operative adjustment, not unlike the securing to ourselves of water and light and postage service, in common.

"But there is what one may call the irregular or occasional helpfulness or charity, so-called. These grow out of injuries such as cannot be foreseen or provided against by the individual, and of accidents of all kinds and the privation of parental care, depriving a family of its accustomed support. This class can be extended to include unfortunates through their own lapses. All of this class can perhaps be better provided for by the spontaneous benevolence of the community in which they occur. Such provision is as necessary an incident in our social life as the institution of government itself, and no community can overlook them without most serious consequences.

"Why do we say these private charities are necessary to social life? It is true they are not absolutely necessary, but they are essential to the best conditions of social life to prevent

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the hardening influences that result from withholding these sympathies in the presence of conditions which must inevitably lead to desperation and crime. That is but a poor apology for a civilization which relies for its restraints upon the strong arm of the law, unsoftened by the kindly influences that lend a helping hand, to say nothing of the well established principle that it is cheaper to prevent than to cure crime.

"The proper function and sphere of philanthropy is to provide against, as well as to provide for distress and disaster and the evils which follow in the wake of poverty—to provide against, not only through the enforcement of law and the creation of a high tone of morals, but the enticements of human sympathy and brotherly counsel; and also through that timely and incidental pecuniary aid, which seems at least to the recipient an inspiration and occasion for gratitude.

"The care which should be extended to dependent children can easily be of this character, and it should be the aim of all child-saving efforts, which, by the way, should never be directed to institutional life, but to that normal arrangement which keeps the child in the family relation where it may become accustomed to self-reliance and the business of life.

"All my observations have led me to place the highest value upon the efforts of the charitably inclined to put the feeble and unfortunate into natural relations, inspiring them with courage and hope.

"There are classes which have no future: the chronic insane, the hopeless wrecks of life, whether moral or physical, these alone would I place in institutions; but normal child-life, never.

"I desire to say additionally, that there remains to be put in operation something deeper than that which touches only the incidents of social life, something deeper than incidental charity, and even than the regulation of wages and the like. All these things are merely palliatives. Something is needed which will go to the root of the matter. A change, for example, in the laws of property, such as the laws of descent and wills; laws, which, like the laws of gravitation, have an irresistible influence in making or unmaking social conditions. But this field is so large that there is no time to properly develop it, at present."

The next man seen was a large manufacturer, employing thousands of the most skilled workmen, in the creation of a product combining art and utility in the highest degree known in our modern civilization.

He said in effect:

"Philanthropy should become a large social factor. It should become intertwined into all our business enterprises. Helpful-

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ness to those who are trying to help themselves, the only persons who deserve to be aided, should permeate in a systematic manner all our efforts.

"Not many decades ago there lay wide stretches of uninhabitable swamps a little south of Chicago. This land was purchased and drained. A large manufacturing plant was established on it. To suitably accommodate the thousands of skilled artisans, model tenements, with the most approved sanitary appliances, were erected on it.

"To lay the foundations so broad and deep that financial panics and great waves of social discontent and unrest could beat against the enterprise and yet not disturb it, five thousand acres of land were secured, though five hundred would have met the immediate needs.

"To tide over periods of industrial depression a surplus capital was accumulated, so that contracts could be taken at a loss even, and yet the worker given his wages and continued in his bread-winning persuit. To keep out the demoralizing influences of the saloon and brothel, no title to any realty was surrendered. When no work was given, tenants were continued undisturbed in the possession of their rooms for twelve months or more, at a cost of $200,000 or more in unpaid rentals. A library was opened and parks and fountains were established. And, crowning all, liberal dividends were paid to the eight hundred or more stockholders.

"In quite another direction the same philanthropy which underlies this actual undertaking might become embodied in an irrigation enterprise. Hundreds of thousands of acres of arid lands could be reclaimed, making the deserts as fertile as the Nile valley. Unemployed thousands of workers could thus be given work, earn farm homes, relieve the congestion of large cities, becoming transplanted from the slums to wholesome rural environment, and converted from consumers to producers; the keynote of all philanthropy being at all times and everywhere to help those who desire to help themselves. The principle should be ever in force that the laborer is worthy of his hire: the manager, the artisan, and the shareholder, who, with his savings, has erected the plant, all sharing in the profits of the enterprise according to the value of that which each has contributed."

Stanley Waterloo, ex-president Chicago Press Club, said:

"So far as I may express myself confidently, I can only say that it seems to me the most effective philanthropy is that which assists immediately and with regard to future results, present living human beings. For the philanthropy which provides a home or a hospital or a refuge to be established out of an estate and to be managed by more or less dull trustees or executors, I

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have no great regard. There exists always the immediate need for the expenditure of money by those who can afford it for the aid of those who are in extremity at the present time, and whose worthiness may be readily determined by the giver, if he or she be in earnest in learning what is the best sort of charity. So I say that those who can afford to give at all, be it only a trifle, should give to-day. Long years of experience as a newspaper man and student of happenings has taught me this.

"Of course philanthropy is a social factor—more and more so as conditions change and money is concentrated—and equally does it become the duty of the most of the moderately fortunate to aid the poor out of such surplus as may come to them—that is, if our civilization, our Christianity, be not all a farce.

"As to methods—well, I believe that those who can work and who will not work, are undeserving of aid. We all (save those who inherit, and I do not have the highest regard for inheritances) must work in order to have any surplus of any kind. I believe that there are gathered in the great cities thousands fitted by the conditions in which they have existed only for a life away from the city. I believe that if such as these are not willing to seek the life of the farm, where nature will at least give them subsistence (always supposing that they are aided in beginning such life without too much privation), should not receive aid. He or she who has failed to live in the city, and who refuses when offered a chance to live in the country, no ties of obligation being broken, must pass without the pale of sympathy from the more fortunate.

"I believe that the way to help the suffering is to provide the means for getting them into the country under proper auspices, where the earth will enable them to care for themselves and become independent. That is genuine and wise philanthropy."

Rev. C. G. Trusdell, D.D., superintendent for twenty years of the Chicago Relief and Aid Society, writes:

"Charity is not a fad carried on by a lot of sentimental women to relieve themselves of the *ennui* of their empty, luxurious lives, but it is an important, indispensable part of our modern American civilization which can not be ignored. It is based on common humanity, and is an essential factor in our social organism.

"The poor are always with us, is a fact which never has been, nor ever will be, otherwise. The conditions which make individuals dependent can never be entirely eliminated from human life. Betrayal, sickness, accidents, and other ills to which human flesh is heir, are as inevitable as death itself, and often reduce the best people to poverty and want. The best are the more exposed, often just because of the goodness of their hearts, and their willingness to help their fellow man. The poor are in

no wise, as a class, all paupers. On the contrary, many are respectable, worthy, economical, industrious people.

"The administration of charity has a two-fold aspect: safety and sympathy. Sympathy with the afflicted, than which there is not a more natural sentiment nor one of a higher order. As to safety, charitable relief is the price which society pays for its own protection. One considerable part of humanity will never consent to suffer supinely while the other part rolls in wealth and luxury. If the helping hand is not extended to them, they will reach out a hand to help themselves.

"As to the adequacy of organized benevolence in our modern communities, it is my opinion that the necessities of the case are fairly well covered. The various classes of needs are met, and the agencies established are sufficiently supported, especially through bequests and endowments.

"Duplication, usually the result of some one's efforts to feather his nest, divides public sentiment, creates confusion in the public mind, and draws away support from older organizations which would otherwise be better able to do the work for which they stand."

The question "whether philanthropy is a social factor," which I have thus submitted to what I considered a competent tribunal, is answered affirmatively. The point which now remains to be considered is whether it does in fact and not merely in theory, enter largely into our social organism. In other words, what is the scale of operations in the realm of philanthropy? Every scientific physician knows that medicines, to be effective, must be introduced into the system in sufficient quantities and in proper proportion or they will, as a rule, only aggravate the disorder they might otherwise cure. The query is, are we introducing philanthropy in sufficient quantity into the community?

Industrial competition is the basic principle of our present social order, but to materialize some of the evils of unrestricted competition, we introduce philanthropic features as corrections. But in what proportion? Is the formula, competition 7; correction 2; charity 1? If so, are these the right proportions? My suspicion is that we introduce too small a proportion of the philanthropic elements. Competition overdone degenerates from wholesome emulation into a heartless scramble for possession. Correction or forceful

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restraint overdone becomes tyranny. Charity overdone becomes effeminating sentimentality, weakening the fibers of self-reliant, rugged manhood; but when it is wanting in too great a degree, life to many becomes an embittered struggle for existence, with naught to soften or sweeten. Our iron bands of law and order are strong, and effectually hold society together. The whip of necessity cracks loudly over our heads, and the strong march triumphantly from the cradle to the grave. But how about the fainting and feeble, the foot-sore and weary? Even the gospel of science does not proclaim that the strongest physically, but that the fittest, shall survive.

The case stands, therefore, approximately as follows: The per capita expenditure for police protection is $2.11; for charity, 89 cents; 1,000 persons employed in the charities; 3,000 as constabulary; $1,000,000 expended in organized philanthropy; more than $4,000,000 in suppressing crimes. Could we not wisely and safely reverse these figures? Or, if not that, could we not divert most of the strength of the police from purely repressive to distinctly preventive work? Crime in Chicago is on the increase at the rate of 20 per cent. per annum. Might it not be well to consider the advisability of changing our tactics and study departures in the line of these suggestions? When suppression fails to suppress, we are reminded of the saying that "he who taketh the sword will perish with the sword." Are we not wanting in faith in the better nature of man, distrustful of the power of good to overcome evil?

If our competitive system is to be retained, public policy, as well as religion and humanity, demands of us that we shall introduce philanthropy as a factor into our social order to right some of the hardships bald competition breeds. As we have established a court of equity to right wrongs our judiciary system could not otherwise reach, so must we call into being organized philanthropy to equalize economic inequalities and to correct social evils.

The man who has the strength of the life-blood of many

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stalwart generations coursing through his veins, has no right to refuse to stretch forth an arm and lend a hand to the brother man whose vitality is at its lowest ebb, even at the very dawn of his being. Is it not possible that for this very purpose thou hast come unto thy kingdom?—that the moral ordering of the universe, with its inequalities as to opportunities and possessions and powers, is our school of philanthropy, a standing invitation to help the less favored? Competition—a struggle for mastery—is barbarism when the parties to the conflict are unequally mated by nature. As between such the law must be one of helpfulness, never mastery, wholesome though it be, as between equals. For unto whomsoever much is given, of him shall be much required.

Philanthropy abounds as a sentiment pervading the entire community. What is needed is to crystalize sentiment into conduct, and then to direct this conduct into wise channels of activity, so as to prevent a wasteful expenditure of a most precious motive force.

The field of philanthropy is cultivated quite fully, as Dr. Trusdell truly says, extensively, but not intensively, that is to say, every line of work is touched upon, but none is conducted to the full extent of its possibilities or needs. Thus, for example, the State of Illinois takes care of 632 feeble-minded children in its institutions, but the last government census shows that there are more than 5,000 abroad, unprotected, a menace to the community, without training or guidance. So, too, in the matter of employment: in these days of industrial depression, a few hundred are given work, but tens of thousands must have work or they will suffer. And in the matter of relief, the crumbs that fall from the rich man's table must suffice, lest the recipient become pauperized. And of this there is no doubt danger, but there is greater danger when the community's benevolence is private and voluntary, as it should be, that niggardly relief should breed hardness and embittered defiance of the social order.

In the field of philanthropy also close scientific research

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should be made. Data must be gathered and classified. Results must be compared and experiments conducted. There is a time to be enthusiastically benevolent, but a time also to be cold and critical as any specialist, analyzing and dissecting.

When in this mood, we cannot refrain from pronouncing most of our efforts impulsive, spasmodic, childish. A spurt of generosity will come over us on being told that Chicago lies in ashes, and $7,000,000 is poured in through every commercial artery. On Thanksgiving and Christmas the table in every hovel is loaded down with costly viands, turkeys, pies and what not, but on common days we ask, "Am I my brother's keeper?"

Would that all good men and women would rise to the high plane of their better moments, giving not only their substance but themselves to those in need. What a glorious offering it would be on the altar of philanthropy! How far-reaching could then become, and how radical, the projects carried on in its name. How its present pettiness would vanish. The attack on the strongholds of sin and suffering, now after the manner of the guerilla mode of warfare, would then become a well thought-out, persistent, concerted campaign, led on by men full of the true spirit and with abundant wisdom. Standing shoulder to shoulder and keeping step, we would strike at root causes, and apply effective remedies. We would enact laws protecting the weak and ignorant. We would secure sanitary conditions which would almost empty our hospitals. We would put an end to the traffic in narcotic and alcoholic poisons by the frowns of public sentiment. We would so simplify and expedite the procedure of our courts of justice, that the rights of the poor man would be within his easy reach. We would tide ourselves over times of industrial stagnation by opening new avenues of labor. We would scatter the surplus population from the congested centres of great cities into the wholesome environment of rural communities, where the family is the unit of social order. We would build over our

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artificial "homes" into myriad homes, setting the solitary in families. We would kindle new hope into the eye of every despondent son of man. To the blind, we would give eyes; to the deaf, hearing; to the dumb, speech; to the lame, feet: and the hands of all, even of the imbecile and idiot, we would train to some useful task, and inspire every heart with some noble purpose.

THE BROOKLYN INSTITUTE OF ARTS AND SCIENCES.

BY FRANKLIN W. HOOPER, DIRECTOR OF THE INSTITUTE.

The period in our national history from 1836 to 1860 was notable for the quickening of the conscience and the intelligence of the people of our country,—the conscience through the anti-slavery contest, and the intelligence, through the remarkable development of the lecture platform. This period, from an educational point of view, might be called the Lyceum Epoch in American history. It aided in developing a remarkable generation of men and women. From the lecture platform were heard Emerson and Phillips, Garrison and Sumner, Bayard Taylor and Edward Everett, Beecher and Starr King, Agassiz and Dana, Mitchell and Guyot, and scores of others whose names are readily associated with these. During the war of the rebellion and the period immediately following it, the lecture platform ceased to be the power that it had been. The national struggle to preserve the Union and the labor of reconstruction, commanded the energies of the people. And then again, by the development of the newspaper during the war, a channel of information and public discussion was brought more generally to the people. From 1860 to 1885 public or lyceum lectures grew steadily in disrepute, until the great majority of them were of such a character that they ceased to be sources of instruction.

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Within the past decade the function of the public platform has again been recognized in this country, and also in many European countries. The University Extension system in Great Britain, and the popular lectures for the people in France and Germany, are an effort to bring to the people the best instruction that can be given in each department of art, literature, history, and science, and by specialists from the universities and the learned professions.

The last third of the nineteenth century is destined to be known as one of great progress in the development of educational institutions in this country. During this period the older colleges and universities have been richly endowed throughout the length and breadth of the land, and have quadrupled their teaching power. The elective system has been introduced in all our college courses; the older scientific schools have developed until they are now doing work parallel with the colleges; colleges for young women have been established and liberally endowed; industrial, technical, and manual training schools have been established in our larger cities and towns; our public school system has been broadened and the high schools have been made preparatory to the college, to the scientific, and to the professional school. It is now possible for any bright young man or young woman to prepare, at public expense, to enter the best college or university in the land.

It is but natural that, as a supplement to the immense development of institutions providing for secondary, academic, and professional training, that other institutions should be provided by which the education of the people may be continued beyond the period of the school or college age. Public libraries have therefore been established almost universally; museums of art and science are found in the larger centres of population, and institutes for the increase and diffusion of knowledge by lectures and courses of popular instruction now find a large place in the educational economy of our country.

The Brooklyn Institute of Arts and Sciences in the city of

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Brooklyn has been incorporated to meet the educational needs of the great mass of people in the city who are past the school and college age and who wish to keep themselves in contact with the great educational forces that are at work in our country and in the world.

The Institute has been incorporated for the purpose of giving instruction through courses of lectures on every subject in art, literature, history, and science; to foster the spirit of true patriotism through addresses on national holidays and on occasions of moment to the people of Brooklyn; to provide instruction on the "University Extension" plan to groups of people who are interested in the various departments of art and science and who desire to continue their student attitude of mind into mature life; to create museums of art and science for the instruction and enjoyment of the people, and to maintain in connection therewith a library in the arts and sciences.

The Brooklyn Institute of Arts and Sciences has its roots running back nearly three-quarters of a century in the history of our country. It began as the Apprentices' Library in Brooklyn in 1823, and continued as the only circulating library in Brooklyn, public or private, until 1837.

From 1837 to 1890 the corporation was known as the Brooklyn Institute, and was located in a classic building on Washington Street, near the present terminus of the Brooklyn bridge. From 1836 to 1860 its hall was used as a public lyceum, and from its platform most of the lecturers who gave to the lyceum period its lustre and influence, were heard. In 1889 the present charter of the Brooklyn Institute of Arts and Sciences was granted, enlarging to its present status the scope of the work of the old Institute.

During the past six years the growth of the Institute in Brooklyn has been a matter of considerable moment to her people; the endowment fund has been increased, chiefly by contributions, from $27,000 to $228,000: the city has leased to it, under legislative authority, a sight for a Museum of Arts and Sciences on Prospect Hill, adjacent to Prospect

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Park, containing eleven and nine-tenths acres,—the most valuable land in the city for museum purposes; the city has appropriated, also by legislative authority, $300,000 towards the erection of the first section of a museum building, and a temporary museum has been established in the Bedford Park Building, pending the erection of a permanent structure; the number of subscribing* and life members of the Institute has been increased from 82 to 3,700; the number of public lectures open to all the members has been increased from 18 per year to 492; the total number of lecture meetings annually has been increased from 60 to 2,200; the daily attendance on the lectures and the several courses of instruction, has been increased from 86 to nearly 1,200; the annual attendance on all lectures, meetings, exhibitions, and courses of instruction, has been increased from 6,900 to 215,000; the annual income applicable to current expenses has been increased from $4,456.70 to about $44,000. Plans for the proposed museum building have been prepared by the architects, Messrs. McKim, Mead & White, of New York, and work on the erection of the first section of the museum building will begin during the coming autumn.

The Institute is at present conducting its courses of lectures and instruction at various points in the city, and in buildings that are convenient of access to the public,—in the Y. M. C. A. Building, the Art Association Building, the Edison Building, the Ovington Studio Building, the Brooklyn Library Building, the L. I. Historical Society Building, the Bedford Park Building, the Polytechnic Institute Building, The Packer Institute Building, and the Pratt Institute Building. The plan of its organization is as follows: Board of Trustees, comprising fifty public-spirited citizens of Brooklyn, representative of various sections of the city, has charge of the endowment funds of the corporation and the direction of the financial policy of the institution. Thirty-seven hundred members are divided among twenty-six dif-

* A subscribing member contributes $5.00 a year as annual dues.

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ferent departments. Each department of the Institute is a society by itself, organized to have charge of the educational work that comes legitimately under its own subject. The departments are as follows: Archæology, Architecture, Astronomy, Botany, Chemistry, Domestic Science, Electricity, Engineering, Entomology, Fine Arts, Geography, Geology, Law, Mathematics, Microscopy, Mineralogy, Music, Painting, Pedagogy, Philology, Photography, Physics, Political Science, Psychology, Sculpture, and Zoology. Each society or department is provided with a president, one or more vice-presidents, a secretary, and an executive committee. Most of the departments have, in addition, standing committees that have charge of work in special branches of the subject which the department represents.

The president of each department is a vice-president of the general body of members, and the twenty-six presidents of departments, together with the president of the Board of Trustees, the president of the members and the director of the Institute, constitute an educational council. This body, like the Board of Trustees, meets once a month, and passes upon all educational matters submitted to it by the several departments. The council, representing as it does, all the departments of the institute through their presiding officers, is given the power to direct the general educational policy to be pursued from time to time by the general body of members; that is, the Institute, which is itself composed of the members. All expenditures of money are made on recommendation of the council and by approval of the Board of Trustees.

Each department or society of the Institute undertakes, so far as possible, the following lines of work: (1) Addresses on questions pertaining to its own subject that are of general and popular interest; (2) courses of lectures on some branch in its own science and art; (3) courses of instruction throughout the year for classes of adults; (4) monthly meetings and conferences of the members for the discussion

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of subjects of mutual interest and the transaction of the business of the department; (5) the making collections representing the arts and sciences; and (6) the forming a library of reference.

The department of Political Science, for example, conducts series of public addresses on national holidays on subjects connected with American history and politics, and addresses by George William Curtis on Charles Sumner, Wendell Phillips, and James Russell Lowell; by Parke Godwin on William Cullen Bryant; by James Dudley Warner on Washington Irving; by the Rev. Charles H. Hall, D.D., on Thomas Jefferson; by Bishop Clark on Phillips Brooks; by Edward Everett Hale, D.D., on Ralph Waldo Emerson; by William Lloyd Garrison on John Greenleaf Whittier; and by Thomas Wentworth Higginson on Oliver Wendell Holmes, have been given during the past five years. The department's courses of lectures on "The Social and Industrial Problem of England" by Mr. William Clark of London, and on "Social and Industrial Democracy in Europe" by John Graham Brooks, have presented salient, industrial, and political problems of the present time. The department has established a school of Political Science with a three years' course of study, and instruction is given on American History, American Politics, European History and Politics, Political Economy and Sociology, by some of the most competent men to be found in New York and Brooklyn. The attendance on the classes of the school comprises nearly 200 men and women, among the most thoughtful in the city. The department is also engaged in making a library and will exhibit in a graphic way in the proposed museum building many historical, industrial, and political phenomena.

The department of Philology includes the study of language and literature and is the largest in the Institute, comprising 1,013 members. Its work is conducted chiefly by "sections" of members, known as follows: (1) English Language; (2) English Literature: (3) French Language and Literature; (4) German Language and Literature; (5)

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Italian Language and Literature; (6) Greek and Latin Languages and Literatures; (7) Scandinavian Language and Literature; (8) Oriental Languages and Literatures.

Courses of lectures, conducted by each of the sections, are attended by from two hundred to twelve hundred people. During the past season, Prof. T. W. Rhys Davids, Ph.D., LL.D., of London, gave a course of six lectures on "The Literature and Religion of India;" Mr. W. Hudson Shaw, of Oxford University, on "The Literature, Art, and History of the Republic of Venice;" Mrs. Abby Sage Richardson on "The Arthurian Romance;" Dr. George Parsons Lathrop on "Thoreau and St. Francis of Assisi;" Dr. A. V. W. Jackson on "English Literature Before Chaucer," and the Hon. Wallace Bruce on "Sir Walter Scott and Robert Burns." The department also gives courses of lectures on the drama and dramatic readings. During the past year six readings were given by Mr. Locke Richardson from Shakespeare and Dickens; six readings by Mr. George Riddle from Shakespeare and Byron, and six readings by Mrs. Harriet Otis Dellenbaugh from Browning and Tennyson. In addition to the above addresses, lectures, and readings, have been courses of instruction lasting through the year, in Homer, under Dr. Edward S. Hawes; in Horace, under Prof. H. F. Towle; in Latin Syntax, under Dr. Caskie Harrison; in Goethe's Faust, under Prof. Menco Stern; in Goethe's minor Dramas, under Prof. Chartes Leisz; in Victor Hugo's Notre Dame de Paris, under Mrs. R. J. H. Gottheil.

The department of Music gives annually twenty concerts, each of which illustrates a particular phase of music.

The department of Architecture provides addresses on timely themes by such men as Prof. William R. Ware of Columbia College, and Mr. Russell Sturgis of New York; courses of lectures on "The History of Architecture" by Prof. William H. Goodyear, Curator of Fine Arts of the Institute, and Prof. A. D. F. Hamlin, of Columbia College; meetings of architects for the discussion of technical and

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professional subjects, and evening classes for the benefit of draughtsmen and junior architects. In the classes are taught architectural drawing, free hand drawing from architectural models and the antique, perspective, shades and shadows and the coloring of architectural drawings. The department has already made a beginning of an architectural library and of a collection for the museum building.

The department of Electricity provides lectures at its monthly meetings by leading electricians of the country, and during last season presented to its members a course of eight lectures on "The Applications of Electricity in the Arts and Sciences" by Prof. William A. Anthony, Ph.D., of New York city. The meetings of the department are held in a large lecture room in the Edison Electric Illuminating Building, and the lectures are well illustrated by the use of apparatus.

The department of Chemistry provides a general course of lectures each year on themes of current interest to the chemists, and also a course of Institute extension instruction in Chemistry. This last course was given in 1895 by Prof. Peter T. Austen, Ph.D., F. C. S., of the Polytechnic Institute. The department of Physics provides a course of general lectures and special courses of instruction. The course of instruction last season was given by Prof. John S. McKay of the Packer Institute, and comprised a series of lectures on "Radiant Energy." During the coming year Prof. William C. Peckham of the Adelphi Academy, will give a series of lectures on "The Theory of Sound and its Application to Music."

In the departments of Botany, Zoology, and Miscroscopy, courses of instruction are given respectively in Plant Morphology, in Systematic Zoology, and Plant Histology. Monthly meetings are held and valuable collections have been made.

The department of Pedagogy comprises between seven and eight hundred teachers in public and private schools of the city, and conducts a very large number of lectures and con-

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ferences. Among the lectures given last season was a course on Educational Psychology by Prof. William James of Harvard University, and a course on "Experimental Psychology" by Prof. E. W. Scripture of Yale University. The conferences are conducted by various groups of members under the following headings: (1) Methods of Instruction; (2) The Kindergarten; (3) Art Education; (4) The Study of Child Life; (5) Manual Training; (6) The Teaching of Music; (7) Physical Education. In addition to the conferences, the teachers have formed Reading Circles for the purpose of studying together some text book in science or some standard work in literature.

The Institution is thoroughly democratic in its organization and in the conduct of its work, and the number and variety of educational enterprises that are undertaken in the course of a year is sufficient to give every citizen of Brooklyn interested in any department of art or science, opportunity to use his (or her) powers in such a way, and to benefit himself and all who are in the same lines of work. The Institute is probably the best American example of the University Extension systems of instruction which prevail in Great Britain. It is a university for the people,—for all the people; and in a city like Brooklyn where there are eleven hundred thousand people, the great majority of whom belong to the intermediate class, between the very rich and the extremely poor, the opportunity for educational work is very great indeed. Brooklyn is emphatically a city of churches, schools, and homes, and the cosmopolitan character of her people renders the development of a cosmopolitan institution possible.

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THE SCHOOL SAVINGS BANK AS AN EDUCATIVE AND REFORM FACTOR.

BY MRS. SARAH LOUISA OBERHOLTZER.

Prominent among the philanthropic forces of to-day are the School Savings Bank and the Postal Savings Bank. The latter has such general use in many parts of Europe as to be a factor of close governmental interest. The announcement of the vast increase of money thus deposited in England during the last few years, was a matter of comment in the "Budget" presented to Parliament May 10th by the Chancellor of England. He said in 1878 the depositors were 30,411,000 and in 1892 they were 75,858,000, and that in the last three years the increase in deposits had been from 4,000,000 to 5,000,000 pounds each year against about 2,000,000 pounds a year for the ten years previous.

This accumulation elicited some discussion and was spoken of as undoubted proof of thrift and prudence on the part of the people and a most satisfactory augury of the times by Mr. Benj. Cohen. Mr. Foster attributed a part of the increase to the stagnation of business and the desire for safe investments.

These opportunities to place large or small sums of money through the postal facilities, which are within the reach of all classes, are a constant inducement to store up what can be spared for future need. This protective measure is within the province of all governments, and from our point of view they owe such parental care to their constituents. When provident people evince desire to invest little amounts in anticipation of future need and insurance against pauperism, the government should be willing to afford them security.

This lack in the United States augments extravagance. Individual loans for little sums are most uncertain and frequently without backing or interest, and the comparatively few corporated savings banks are not within the reach of the whole multitude.

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At one time our government issued "baby bonds" of $10, and these were a short-lived blessing to the people.

The establishment of Postal Savings Banks has often been proposed by philanthropists, and it is reasonable to suppose they will be provided for in the near future.

The School Savings Bank, which is a feeder to the Postal, and a more definite educative force, has use in about four hundred of our public schools. It is much used in Europe, and has been for twenty years past. The school children of France alone have 13,000,000 francs ($2,600,000) to their credit.

This method of giving the school children initial business knowledge, instilling them with thrift, honesty, self-responsibility and industry while taking care of their pennies, is very acceptable and popular where in use, and seems only to need the impetus of public understanding to make its acceptance general.

We are a nation of money-makers. Unequal distribution and extravagance are among our unbalancing powers. Financial success and a certain nervousness, likely engendered by our hurry to stand abreast with and ahead of nations having thousands of years the start of us, have tended to make us careless in small expenditures and heedless in the deep rooting of systematic developing forces.

The press of business and desire for quick results may have blinded us to some of the little streams which refresh and give them permanance, but with our ready adaptability we soon assimilate what is proven to us effective, and the School Savings Bank system simply presents its claim to find cordial adherents.

It was first used in this country in 1885 in the schools of Long Island City, New York. The idea had been discussed by a few educators earlier, but to Mr. J. H. Thiry from France belongs the credit of giving us an easy system of administration and a well tended practical example of its working in the public schools of Long Island City for ten years. A few other schools took up the work in the five years suc-

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ceeding, and Mr. Thiry printed little tabulated statistics of the collections.

From 1890 to 1893 the work with a little systematic presentation quadrupled, and reached almost its present status.

The Commissioner of Education, Mr. Harris, was most encouraging to us; Miss Willard called the department into the World's and National W. C. T. U.'s, with the writer as superintendent. The American Academy of Political and Social Science, the Grangers, and other organizations had papers read on the subject. The system was adopted in about a hundred schools in eastern Pennsylvania, where it now has strongest hold, in North Dakota, Kansas, Colorado, Nebraska, Ohio, Massachusetts, Indiana, and in single public schools at other points. Girard College and several industrial institutions adopted it, with slight modifications.

The simplicity of the method of administration is pleasing to school authorities, and occupies about fifteen minutes of school time per week.

The collections are made once a week, on Monday mornings, the roll being called for the purpose from a book especially adapted, that the amount of deposits may be credited with the stroke of a pen.

When the names are called by the teacher, each pupil who wishes to deposit, steps up with his money and school card, naming the amount as he hands them to the teacher, "five cents," or whatever it may be. She, with a figure, credits the sum on the roll-book and the child's card, returning the card to the child, which he holds as memorandum and receipt. The first collection in the school is deposited in a bank as a general school fund. When a scholar has deposited fifty cents or one dollar, as the authorities may agree, he is given a bank book, and the money is placed to his personal credit by the bank. When he has three dollars he is allowed an interest of three per cent. by the bank, and has the privileges of an adult depositor, acting through school facilities.

The money collected by the teacher is placed in an envel-

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ope, so printed as to require at her hand but the number of school or class. The envelopes in which the teachers send the money to the principal are sealed, and a deposit slip accompanies. The principal sends the envelopes thus labelled to the bank, where the bank authorities open, count, and verify at leisure.

The children's bank books have individual credits made in them monthly by the bank, and are given to the children on the last Friday of each month to take to their homes, to be returned the following Monday. This arouses family interest and often gives reflex ideas of home economy.

The coöperation of a bank in this work is readily obtained and they sometimes set aside special securities to protect the fund. The school card which is held by the pupil is a folded card, and copyrighted. On the face is the name of the school, the pupil, and the teacher. On the back are the printed regulations. On the inside is a date for each Monday in the school year, with spaces to record deposit. Along the edges of this card are thrift mottoes: "Take care of the pennies and the dollars will take care of themselves." "Good principles and good habits are in themselves a fortune," and "The masses know better how to earn than they know how to save." The card is kept in a little envelope by the scholar, and he is taught neatness in keeping it clean for the year's use.

Returning from two years abroad I find the schools much enthused with the result of their savings, and am assured the school savings banks so firmly rooted, is here to stay, and to be a leading power in thrift training. Over 40,000 school children now have the benefit of this teaching in our public schools. They have to their credit in banks $200,000, after having withdrawn at intervals for use or to continue their individual accounts on leaving school, rather more than that amount.

Several schools in New Jersey have taken up the system recently. Camden on February 12th. On her school register are 8,000 pupils; 4,000 of them are depositors, and had to

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their credit June 1st $6,208.56. Atlantic City began May 1st, and 1,500 of the 2,300 scholars placed in one month $1,111.26 to their credit.

This work is not an experiment, neither are its results. It is proven that with this opportunity the boy and the girl become active rather than passive agents; recognized parts of the nation. Learning the value and accumulative power of money, the delights of individual possession and distribution, that industry, honesty, care, and good habits are essential guards against pauperism, they are prepared for stronger, deeper, and more self-reliant man and womanhood.

The teaching appeals to business communities and parents. It arrests the attention of bankers, and they coöperate readily. The pennies of the children may be some trouble to them, but they realize they are training bank depositors whose holdings may be valuable as adults.

Childhood abideth but a season. After the seeding comes the work time, and then, God willing, the harvest. We can but seed. The days of growth and fruitage are mostly in the hands of the individual, and we may only watch the processes of a developed plant.

It is chiefly with the forces of development that educative and philanthropic soil and breezes may deal, and it is surely politic of people and government to employ every strengthening element.

CALHOUN COLORED SCHOOL.

BY PITT DILLINGHAM.

The editor of LEND A HAND has from the beginning left a hospitable latchstring out for Calhoun.

But where is Calhoun? We know the statesman but not the town. To be brief, Calhoun is twenty-four hours S. W. of Washington, via Atlanta, or sixty minutes S. W. of

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Montgomery, Alabama. In the Senate chamber at Montgomery, as we all remember, was pressed the fatal button which fired the gun at Sumpter in April, 1861.

Alabama is a big state,—a size larger than New York or Pennsylvania. The final undulations of her Appalachian mountain chain are in its northern counties. Here are the deposits of coal and iron. Here is the new Birmingham, Pittsburg's latest rival. More and more quiet grow the undulations,—through the central cotton belt and the landslides, smoothly at last and almost without a ripple, through the pine forests beginning just south of Calhoun, to the gulf; three hundred miles by one hundred and fifty of coasted plain, dividing into three belts of soil and industry. The miner throws his pick in the mineral region, the negro plants and picks cotton in the agricultural belt in the centre, and the lumberman swings his axe and minds his steam saw in the "*pineys*" below. This leaves out of account the narrow ribbon of semi-tropical gulf-land at the bottom, and the grain-growing Tennessee valley at the top of our commonwealth. The three great belts mentioned dominate the state.

It is the central and cotton lands with which we are concerned. The story of Calhoun is the story of three years in this Black Belt,—a belt black with a triple darkness, for it is our "brother in black" who lives here, the soil under his feet is black, and the ignorance within him is as black as either his skin or the prairie loam.

It is not darkest Africa, nor darkest England, but it is surely a part of darkest America; if not an actual, yet a possible agricultural slum. The soil, as we shall see, is all right; the race, as we shall see, is all right; but the ignorance, the poverty, the Paganism, are all wrong. The first two are bright with a promise to be made good, if the country will; the last is dark with a threat which no country, not even one as big as the United States, can afford to ignore.

May I imagine the reader then to have taken the train

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with me to Calhoun? From the platform of the shabby lit-little station, with its race-tight compartments for "white" and "colored," you step into the school wagon bound for Calhoun, and roll through the "city." Here is political economy in a nut-shell. Yonder in the fields is production. Here in the cotton gin and the store is the exchange and consumption of our community. Cotton gin and store and mule shed, these make the "city;" and at these the traveler is apt to take a long and curious look as he starts over the half mile of red clay road through the rolling, open country for the school and settlement. The buildings of the school are on the higher land to the north, and are called poetically by some of the negroes "the morning star." The extravagance may be forgiven them perhaps as they think they are signs of a coming day.

The civil war meant a list of killed and wounded for North and South, equally. For the South it meant also an invaded country, the battlefield and feeding ground of armies, the sorest poverty.

Sheridan said the crow must take his rations with him if he meant to fly in the Shenandoah valley, behind his cavalry. Sherman's march, necessary but terrible, left small pickings for the farmers of Georgia and Alabama. 'Tis thirty years since, and a new South is appearing, but the people and land are not yet up from the bad fall they got. Witness the state of peonage in the gulf states. The white farmer is mortgaged to his ears, the black farmer out of sight, or nearly so, till recently.

I say this to explain the general appearance of the country in our present neighborhood. To be sure the negro wears his rags picturesquely (the poor white lacks this gift), but if you take the school wagon from station to settlement during the rainy season, when summer has left and spring has not come, it will go hard with your romance brought from the North, if it is romance you are after, among the plantation negroes of the sunny South. The poverty is all on the outside at this time; not a rose or a mocking bird to force

even a passing illusion upon eye or ear, log huts and dirt chimneys and gullied and washed and skimmed cotton and corn fields tell their own story.

It is high time, however, that our skilful driver brought us safely to the school grounds, after sailing at times with one sail under water, and all hands holding down the weather side of the cart, for I imagine your arrival in January. It is the rainy season no longer as you rise from the yellow creeks into the higher and dryer ground and approach these plain but substantial, thrifty-looking school and farm buildings, with all their sounds and signs of life. However big a fellow Giant Despair may be at times in these Southern lands, he is evidently well outside the gates here. Dante's inscription is reversed. If in some hasty moment of school wagon or car window philosophy, you have abandoned hope, you take it up again on these grounds.

"Pippa passes" here as in Italy, if with darker complexion yet with just as bright a song, with no less meaning if it is a working day and not a mere holiday song. No harm is done even if the children alter the song a bit and damage the poetry with a dash of the practical, singing "God's in His heaven, all's getting right with the world." These boys and girls have a touching belief that Calhoun, like other colored schools, is doing nothing less than this sort of divine business for them,—setting a wrong world right.

This means we are passing Armstrong Hall at 12.20 P. M. as some part of the school's three hundred make their way from the main school building, from the primary, and from the kindergarten. These boys are in military caps,—never mind the much-worn jackets and the patched elbows and knees or the clay-stained apology for shoes,—their salute is just as cheerful as that from the fewer boys clothed in the full school uniform, though not quite up in point of self-possession. Equally agreeable are the friendly glances and nods given by the girls, some of whose faces are nearly lost in the depths of their bright colored sunbonnets.

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The bell strikes for dinner; most of the scholars have disappeared, but the boys and girls who are left are now joined by others coming from the field and the barn and the industrial building,—the work students, in short; and some forty young men and young women, all told, file into the students' dining-room of La Fayette Hall. The deep and sweet note of grace before meat swells out from the forty voices, and then all with a will "fall to." Meanwhile the twelve or fifteen officers and teachers have seated themselves in the neighboring teachers' dining-room. Young women from New England, for the most part, with four graduate colored teachers from Hampton in addition. The trained teacher is Calhoun's educational luxury. Shall we not rather say, its first necessity?

After dinner you may, if you will, take a stroll over the farm, with its hundred acres. And now, shifting the scene from January to May,—with proper contempt for the unities of time,— you will please mark there the various growing things: the large kitchen garden, the cotton, cane, corn, potatoes, Irish and sweet, the sorghum, peanuts, and artichokes, the oats and peas and *melilotus* (this last for building up the soil), the Bermuda grass in the pasture where the school cows are grazing, the barn where stock and tools are housed, and finally the woodland,— some twenty acres,— where grow the oaks and pines needed for open fires in this warm climate, for the rainy season is sometimes frosty to the tune of 12 above zero.

Well, this is Calhoun after the three years of growth from nothing. This is Calhoun on the outside, and with much of the outside undescribed, nothing said of military drill and discipline for the boys, of daily gymnastics for the girls, of the Sunday morning inspection for both, nothing said of the mules tied under the trees during school hours, on which some of the scholars arrived,—three to a mule it may be,— nothing said of the long walk taken by so many, some starting before "sun-up" after a meagre breakfast of ash-cake and sorghum in the cabin, nothing said of morning and eve-

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ning prayers with their bursts of strong music and heart-felt devotion, or the Thursday evening meetings for King's Daughters, and the Christian Union, and the White Cross League, or of Saturday's debates and readings, its mock Congress, and monthly "sociable."

No picture is attempted of the scholars and teachers in their class rooms, of the night-school where the work students and old folks, bound to conquer the alphabet, gather, of the industrial building with its work at tub and ironing board, its sewing and dress-making, or of the house-work with its details from scrubbing to cooking; no word about the Wednesday mothers' meetings, or the Monthly Farmers Conference, or the Volunteer Mission and Lend a Hand work done by students and teachers together in neighboring cabins; nothing of Sunday with its full day of inspection, of Sunday-school and school church work, its trips for distant meetings at the "Lee Place" and other points of special need, or of the strangely pathetic singing of the old songs—the spirituals—on Sunday evening, ending with the even older faith and hope and love chapter of the great apostle, and a word of prayer for the upward and forward and outward look.

How all this grew, slowly but surely, realizing bit by bit something more of the vision of the founders,—and in answer to the devoted giving in the North and the devoted working in the South,—this must be guessed. It cannot be told at length. Enough that it is all here today, in spite of impossible things in the past, the lion in the way, which confronted those who planned the beginnings, and full of promise for the future,—a future which we must believe will make still plainer the worth of such a beginning.

And this last is very largely because Calhoun has the advantage of experience before its time of starting at the end of a generation of experiment since the war, and of being launched from the right sort of ship-yard.

Just what this means we will try to say, if there is space for it, in the next issue of LEND A HAND.

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CHILDREN'S BUREAU.

The persons best acquainted with the subject have for many years wished that the "wards" of the state of Massachusetts could be watched over more systematically. With this view a bill was introduced in the Legislature of 1894,—some of the measures proposed in which were adopted. But the system is left in an unsatisfactory state.

The friends of the measure will press it in the next Legislature, where, it must be hoped, it will be favorably received. They have published a valuable pamphlet, with a supplement called forth afterwards, which presents the whole case so that it will be readily understood. From this pamphlet we make the following extracts:

A Bill Relative to Children in the Care of the State (Senate, No. 47) was introduced into last winter's Legislature. Chapter 428 of the Acts of 1895 was the inadequate outcome of this attempted reorganization. As this act, while it favorably modifies the old order, leaves its most serious defect untouched, an explanation of existing conditions and of the changes which are still desirable, may be of value as leading the way toward future legislation.

There are, in round numbers, 2,500 children in the care of the state,—children ranging in age from babies to boys and girls of twenty-one, and ranging in condition from innocents who have become dependent through misfortune, to young law-breakers committed to reform schools by the courts.

Some 1,600 of these children, mostly of the indigent and neglected classes, are in the care of the State Board of Lunacy and Charity. Practically all of these children are placed in private families. The most of them in the past, at one time or another, have been inmates of the recently abolished State Primary School. The remaining 900 state children are in the care of the Trustees of the Lyman and In-

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dustrial Schools (till recently known as the Trustees of the State Primary and Reform Schools); 350 of these children are inmates of the Lyman School for Boys at Westboro or the State Industrial School for Girls at Lancaster; while some 550 others have been released on probation, but during minority are liable to recall to one or the other of those schools.

(The duties of the Trustees of the Lyman and Industrial Schools relate solely to the children in their charge. The numerous and varied duties of the State Board of Lunacy and Charity are given in the Appendix to the pamphlet. The bare enumeration of them suggests the unwieldiness of the present system.)

The defects of the present system are:

1. That the State Board of Lunacy and Charity has so many other duties that the children in its care do not receive the attention from the members of the Board that they need.

(It is shown that the Committee of the Board which directs the care of these children dealt within one year with the cases of over 50,000 other persons, an held 12 meetings.)

2. That the independent inspection and criticism of a supervisory board which is provided for all the charitable institutions of the state, and which is recognized as a valuable stimulus and safeguard, is withheld from dependent and neglected children, since the board having them in charge is itself the supervisory board of the state.

3. That whereas the Board of State Charities, the official predecessor of the State Board of Lunacy and Charity, was originally established as the supervisory board of the state, the latter board has become so preponderatingly executive that its value as supervisor is seriously impaired.

(Recent legislation, by closing the State Primary School, —an institution which formerly received large numbers of indigent and neglected children and of the milder cases of juvenile offenders,—has thrown upon the Board of Lunacy and Charity the care of the children heretofore received there, thus

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heavily increasing its responsibilities. Many signs indicate that the Board desires to still further increase its responsibilities by seeking to establish an institution under its own direct control. Already without specific authority of the legislature it has opened a Temporary Home at Arlington in which a small number of children are cared for while being fitted into places.)

To correct the defects of the present system, it is proposed:

1. That the 1,600 children now in charge of the State Board of Lunacy and Charity be placed in charge of a State Children's Bureau, the trustees of this Bureau to have no official duties except the care of children.

2. That the work of this Children's Bureau be subject to the same independent inspection and supervision as is provided for state charitable institutions; namely, that of the State Board of Lunacy and Charity.

The creation of this Children's Bureau would involve no new machinery, but simply a transfer of existing machinery from the supervisory board to a special board similar to those already provided for the institutions of the state.

At the hearings by the petitioners and their witnesses, the petitioners claimed:

First, that the work of the Board for children fails to receive the independent criticism of a supervisory board; and, second, that it fails to receive such oversight from the Board itself as is essential to secure the well-being of the children. As trustees of institutions go about among the inmates, observing for themselves how they fare, discussing the special needs of special cases with the officers in charge, observing the officers and their methods of dealing with their wards, so, the petitioners claimed, it is equally important that the members of a board in charge of placed-out children should see something of these children in their places, should observe whether or not they are frank and confidential with their care-takers or employers, whether or not the official visitor is welcomed as a friend, is expected to inquire as to

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the child's progress at school, how its evenings are passed, how it is clad, etc. Without such occasional inspection by the members of the Board, they can have no adequate knowledge whether their wards are faring well or ill. If it is essential that trustees should personally inspect the institutions in their care, and that a board of independent critics should inspect besides, why, it was asked, is it not equally imperative that placed-out children should be surrounded by equal safeguards?

No answer was given to this question. The need of careful supervision in such work was never once denied, yet it was never claimed that any member of the Board of Lunacy and Charity had direct relations with any of its children or with their visitors. On the contrary, it appeared that the Board relied for information regarding the children chiefly upon a superintendent who himself saw little of the children, but who relied for *his* information chiefly upon a deputy,—an excellent one, be it said,—this deputy, however, relying in turn largely upon the reports and other information of subordinate officers.

Under this system the official visitor is all that comes between the child and possible neglect and abuse. If this visitor is efficient, all may go well; but, if the visitor is inefficient,—and no board is infallible in its choice of officers,—a child may be wronged for months or years, and no one find it out.

The evidence offered by the petitioners and substantially admitted by the witnesses of the Board, regarding the insufficient schooling of its wards illustrated this point, since it showed that neither the members of the Board nor their superintendent knew, nor apparently had ever inquired, whether their little wards were properly schooled or not. And, if unaware of their condition regarding schooling, can the Board be sure as to their general physical and moral condition?

This remoteness of the Board from the children would seem to be inevitable under the present system, unless, in-

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deed, the Board should improperly neglect its other official duties.

A large amount of curious and alarming testimony as to the necessity of further care is printed. From this we quote the following startling results:

This matter of schooling is important as an indication of the workings of the present system. The unsatisfactory state of things which a little investigation brought to light, joined to the ignorance of the Board upon the matter previous to the hearings, are striking evidences of the faults in the system claimed by the petitioners.

Owing to a letter from an agent of the State Board of Education suggesting that there was ground for complaint as to the schooling of children placed out from the State Primary School, the trustees of that institution last January undertook the following investigation: they directed Mr. Walter A. Wheeler, the superintendent of the Primary School, to make a list of boys placed out to earn their living between the ages of ten and fourteen, choosing widely scattered localities, and taking all the names of Primary School boys, so far as they could be ascertained,* who were located in those districts, and to make inquiry from the school registers as to the amount of schooling received by each while in that school district.

Inquiry was thus made concerning 101 cases, or 96 individuals. Of these, 4 were later found to be 14 years old when placed, and 2 to be boarders,—the inquiry was made only as to children who were self-supporting,—thus reducing the list to 95 cases, or 90 individuals;† 55 of them had

* It was impossible to get a complete list of boys in the various localities, as relocations of placed-out boys are usually not reported at the Primary School. When the trustees applied at the office of the Board of Lunacy and Charity for a list of state boys in the selected towns, it was refused.

† As the inquiry was directed as to the amount of schooling received while a boy was *in a specified place*, those who were placed more than once were counted as different cases.

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been in place from one to over three years, 35 for from six months to one year, and 6 for from seven weeks to six months.

The statistics thus gathered were submitted by Mr. Wheeler at the hearings in tabulated form. All the facts, so far as they were known, were given in the tables; and blanks were left where no data had been ascertained. Before the remonstrants opened their case, Mr. Wheeler made a few corrections in the original list. The corrected statistics showed that, out of the whole 96 cases, only 7 had had full or approximately full * schooling; and some dozen of those in place a year or more had been to school from twelve to twenty weeks; and some half dozen of those in place a year or more had been to school from four to eight weeks; and that the large majority had had schooling at the rate of from eight to twelve weeks a year; 16 boys had not been to school at all, but only one of these had been in place a full year.

The agents of the Board, in their testimony on this matter, fully admitted these facts; † and only one error was shown in the statistics submitted by Mr. Wheeler,—namely, that of a boy who had not attended school in the town where he was placed, but had done so for a part of the winter term in another town. Of several other cases it was claimed that the visitor understood, or knew, that they had attended school a greater length of time than appeared on the school register. But in these cases, of course, the register must be taken as superior evidence.

* A boy who had begun school in the September term, if he attended with moderate regularity, was counted as receiving approximately full time, though the required thirty weeks would not be completed till the spring.

† That ten or twenty weeks schooling is all that the boys usually get after they are eleven or twelve was most explicitly stated in the testimonials from school committees which were submitted in evidence by the Board. One of these certificates, it is true, spoke of the school attendance of state wards as exemplary; but *that was in a locality where all but one of the state children were boarders, whereas Mr. Wheeler's inquiry was purposely limited to children who earned their support.*

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Much time was devoted by the Board to testimony on this subject; and the explanation of sickness offered for a few cases, or of disregard of instructions on the part of the employer for a few others, should very properly be accepted. The excuse that boys were not schooled because they ran away should not be so readily accepted, since it was not claimed that there had not been neglect in putting them at school *before* they ran away. While the claim that boys were undesirable, though frequently advanced, should not be admitted as good reason for depriving them of schooling, though it might naturally be regarded as such by disappointed employers.

But these explanations, whether good or bad, do not touch the main facts; namely, (1) that the winter term, or at most two terms, was apparently all that the visitor usually expected the boys to have, and sometimes all that he arranged for them to have, and (2) that the Board had itself no knowledge, previous to the hearing, as to the facts of the case.

No regard appears to have been paid to the fact that thirty weeks' schooling a year is required by law for every child between the ages of ten and fourteen. (Chapter 384 of the Acts of 1890.)

Here are samples of a few of the worst cases, of which no legitimate explanation was offered by the Board:

F. H., placed out at ten years of age, was in one school district for three whole school years. The first year he attended school 25 days, the second year 49 1-2 days, the third year 43 1-2 days. Was in the First Reader when he went out; and when returned to the Primary School, three years later, at the age of thirteen, he was just beginning the Second Reader.

C. S., aged thirteen when placed, went to school 79 1-2 days during the better part of two winters, and was tardy 66 times. During the hearings he was removed from his place because of complaint that he was abused.

F. D., aged eleven, in one place since July, 1892, attended

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34 1-2 days, 39 1-2 days, and 25 days during three successive years.

E. H. K., aged eleven when placed, did not go to school at all the first year, and the second year went only 17 weeks.

H. G., placed out at age of eleven, very backward, just learning to read, attended school 10 weeks in 1893 and 12 weeks in 1894. *Now, at the age of thirteen, can barely read or write.*

E. F., nearly thirteen when placed, very backward, during an entire school year, attended only 22 days. Was sick for three or four weeks.

J. M. C., aged twelve when placed, during an entire school year attended only 19 days.

D. S., aged twelve, was in one place for nearly two years (with an interval of six weeks), and attended school only 22 days.

R. C., aged ten when placed, went to school only 8 weeks in 1893 and the same in 1894.

F. C., aged ten when placed, and very backward. The first year's register is lost, the second year he attended school only 45 days, the next year about 20 weeks.

And so on of many other cases.

Of the claims advanced by Mr. Wrightington that the school law does not apply to these children because they had been in an institution, and that the schooling of the whole of them, taken together, was sufficient on the average, the former does not seem to us a logical conclusion, while the latter could hardly have been brought forward seriously; nor was any evidence adduced to show that the Board had adopted or even discussed either of these views as a part of its plan in caring for these children.

In taking the school statistics, few of the children were seen, and no attempt was made to inquire as to their condition in other respects; but enough was seen and heard to indicate that schooling is not the only matter in which many of these child-wards of the state are wronged. In one

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case (which came to the knowledge of the petitioners after the hearings had closed) of a boy placed in a wretched shanty with a foul-mouthed woman, declared by a member of the school committee in the presence of witnesses to have lately served her time in jail, a report on file at the State Board's office under date of Dec. 21, 1894, reads "All right." If this boy's condition was "all right," what, it may be wondered, would the visitor call "all wrong?"

It is amazing to find that the officers now in charge of this matter, or some of them, oppose the plan of a Children's Bureau. Their opposition made necessary the following paper:

The proposed plan is that the care of the 1,600 destitute and neglected children, and young offenders of the more manageable class who are wards of the state, shall be under the direction of a separate board of trustees, acting under the direction and criticism of the State Board of Lunacy and Charity, instead of being as now under the immediate direction of the State Board itself, without inspection or criticism.

The reasons why the Children's Bureau should be established are:

I. All experts are agreed that the best system of caring for children placed or boarded out in private families, as the great majority of these 1,600 children are, is the one under which the greatest amount of care and thought will be devoted, not only to the general plan and system of the work, but to reforming the character, strengthening the good instincts, and obtaining proper surroundings for the life of each individual child. We who advocate the Children's Bureau believe that a board of five experts, the best that can be found in the state, selected for their experience and interest in the care of this class of children, and having no other official duties, can give more time and thought to the welfare of these children than can be given by the nine members of the State Board of Lunacy and Charity having

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an enormous amount of other work to attend to,—enough to more than occupy their whole time.

[The committee of the State Board having charge of the children, and the officials reporting to that committee, decided in the last official year the cases of about 50,000 persons, exclusive of the care of the 1,600 children in their charge.

II. The inspection of the work of the Children's Bureau by the State Board of Lunacy and Charity will be an advantage of the new system over the present one, by which this work, being done by the State Board itself, does not have the benefit of any inspection or criticism.

Our objection to the present system, therefore, is:

I. That it puts these 1,600 children under the care of a board that has so much to do that it has not the time to attend to this work properly; and

II. That it provides for no independent supervision.

In support of this objection it was shown last winter that the schooling of certain boys was very much neglected; and it became perfectly evident that the cause of this neglect was not in any lack of character or intelligence on the part of the present members of the State Board, but in the system, under which they have not the time to attend to the care of these 1,600 children. All this is set forth in the Children's Bureau pamphlet.

This paper is signed by

JOSEPH LEE, Brookline.
ARTHUR LYMAN, Waltham.
JAMES J. PUTNAM, Boston.
CHARLES P. PUTNAM, Boston.
RICHARD C. CABOT, Boston.

The whole plan has the recommendation of the following gentlemen and ladies whose personal interest in the subject is well known:

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JOSEPH LEE.
WILLIAM P. FOWLER.
ANNIE STAIGG.
EMILY G. BALCH.
J. R. LEESON.
ELIHU B. HAYES.
JAMES J. PUTNAM.
MARY A. GREENE.
HANNAH T. CARRET.
ARTHUR LYMAN.
LOUIS D. BRANDEIS.
CHARLES P. PUTNAM.
KATHERINE P. LORING.
RICHARD C. CABOT.
GEORGE WIGGLESWORTH.
JOHN F. MOORS.
J. G. THORP.
CLARENCE J. BLAKE.

MANUAL TRAINING FOR THE FEEBLE-MINDED.*

BY ISABEL C. BARROWS.

If the child dowered by birth with every faculty necessary to make of him a complete man, physically, mentally, affectionally, and spiritually, needs an all-round development, an all-round education, so that hands, eyes, ears, and feet shall be trained as well as the powers of mind and heart, still more do those who are lacking in the essentials that go toward making up a perfect human being need a symmetrical and careful training in keeping with their capacities. How far they are failing to receive it in the present we may easily learn; but how much worse was their condition in the past, before the spirit of humanitarianism was developed, we can only surmise. It is instinctive with us to shrink from the imperfect. The imperfect human being develops a shrinking in all who see him, save in the ever-loyal mother-heart, which often has the very tenderest feeling evoked for her most imperfect child. In consonance with this instinctive feeling, not from any inhuman or cruel reason, the little ones of the family who have proved imbecile, idiotic, or mal-

* Extract from an address before the Association of Medical Officers of American Institutions for Idiotic and Feeble-minded Persons.

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formed in any way, have been kept out of sight, hidden away in lofts and cellars, allowed to sleep in barns and stables, or quietly slipped away to almshouses and poor-farms, to be held at public charge. Indeed, in the largest part of our country this is still true. Who, in driving through quiet parts of the land, has not again and again seen the poor, half-clad imbecile sunning himself on a bank, or cowering in an open shed, listless, helpless, grinning at the stranger whose coming in that region is so infrequent that the poor unfortunate is allowed to show himself because there is little fear of shocking any passer-by?

In city homes, too, one learns occasionally of that terrible living skeleton whose presence is a constant damper, but of whose existence one only hears after, perhaps, years of acquaintance with the family, so carefully has the shocking object been shielded from the public gaze.

But, if a casual glimpse of these sad abnormalities is so shocking, what a horror has one felt in visiting almshouses, where, by the half-dozen, these unhappy creatures were exposed to the glare of day! Nothing is more repulsive than such a group of half-naked, filthy, helpless, useless human beings, with apparently most that goes to make humanity left out of their composition. It is enough to make one heart-sick and brain-sick; any attempt to better their condition appears to be utterly hopeless. It would seem kinder to them, and to those about them, to give them an opiate that should send them into that sleep that knows no waking, if the moral law would allow such a wholesale destruction of life. But the law, "Thou shalt not kill," does not define the intellectual capacity of the possible victim. There is, then, but one humane thing to do, and that is to make these unfinished lives happy, if possible. To perfect them is out of the question. To make normal again the abnormal brain is beyond the power of any earthly creator. Happily unconscious of their own deepest needs, by equal good fortune endowed, as a rule, with an affectionate disposition, they are as capable of being made content and happy within their

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scope as the kittens that frisk about our firesides. This, at least, we can do for them in institutions, where they should find a perpetual home. How best can this be done?

Let us suppose, then, that, with this idea of creating a happier condition of things, we have taken an imbecile child from a home where he has had no sort of training, where he has been only a shame and a disgrace to the family, whispered about in all the country neighborhood, and growing to be an increasing care and expense. He may have been wholly untaught, and yet be capable of a certain degree of improvement. If he has not learned to dress himself even, of course the beginning of education will be to learn self-help, to put on and fasten his own clothes, to tie his own shoes. When he has learned that, he is not only fitted to help himself, but to help others, for in almost any institution the grading is such that there is always some one below him who needs a helping hand; and the poor imbecile's triumphant happiness at conquering his own buttons becomes sometimes almost ecstatic when he succeeds in guiding the wavering buttons of his neighbor's jacket into safe buttonhole harbors.

In this early and simple stage of educational progress we have a little epitome of what the manual training of the imbecile should be,—self-help, the help of others, and resulting happiness.

That happiness is one result of a capacity for usefulness is a truism, when we think of our own lives. It is equally true of those with fewer faculties. Even the boys and girls who are capable of nothing more complicated than pushing a polishing weight over a maple floor are far happier than when left to huddle in a corner, idle and useless.

The Barre report defines the nature of the work required. It must be "work that is plainly useful. Work that is not only a means to an end, but is both means and end in one; work that trains hand and eye and heart, and develops character at the same time that it performs a manifest duty,—*that*

we consider manual training in the broadest and highest sense."

When once the object to be secured by manual work is perceived, the first step is taken toward strengthening the will. Of course there must be incessant moral support from instructors and supervisors, for no feeble-minded child works spontaneously any more than he plays spontaneously, in the matter of work being not altogether unlike his brighter brother; but the desire for the completion of the article undertaken helps to strengthen the purpose. And, if this purpose be for the benefit of some one besides himself, there comes in again true moral benefit. For this reason, work of this kind should always be given to the morally oblique. It has been said that to induce a moral imbecile to begin and complete an article that shall be useful to his fellows will do more toward turning his will and keeping it in the right direction than committing to memory the Ten Commandments. Certain it is that, while the ordinary imbecile should receive as much mental training as he is capable of,—and he will receive more if his hands are at the same time trained,—his hand-work will be better in proportion as his brain participates. The moral imbecile should have every moment so full of manual employment that his busy, mischievous, tortuous brain shall have no other thought than to do well the work he has in hand.

When we ask the question as to the real worth to the state to have these imbeciles gathered together and trained manually, there is not a shadow of doubt as to the immense gain to a commonwealth to have every imbecile and feeble-minded child within its borders brought under the control of wise and kind teachers and attendants; for, even were the sadly needed laws passed to-day which should as far as possible prevent the birth and reproduction of these imperfect creatures, there would still be for years the existing multitude to care for. Look at it in Tennessee, famous for its intelligence, and whose capital boasts the fair name of the Athens of the South. In Tennessee at this moment there are 3,590 imbeciles, 1,967 males, 1,623 females, according to the last

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census. Of these Dr. J. S. Billings, who has charge of this department, says "22 are in insane asylums." Where the other 3,568 are he does not know! Does the state of Tennessee know? Alas! only the unhappy families into which they were born can tell. But there is no doubt that the aggregate cost of maintaining them, wherever they are,—if one includes the loss of time and labor entailed in homes by their presence,—would be to the community in hard dollars as much as it would cost to bring them together on a good farm in unpretentious houses, under a wise superintendent, where they could be taught some self-support in what shall be to them a *life* home. While, if we consider the saving to the state in the future by preventing the crimes, the pauperism, the immorality, that attend the lives of this class when left at large, the advantage is so clearly on the side of state custody that it seems short-sighted beyond conception for any state to neglect this silent but none the less dangerous class.

To a people so wide in their hospitality, so warm-hearted to those in trouble, it seems needless to appeal on the ground of humanity. One must rather believe that it has never been brought home to them that thirty-six hundred of wretched, unhappy creatures—think of it, a cityful!—are hidden away among these beautiful hills, whose lives might be brightened and blessed, on whose intelligent faces the smile of happiness might be made to play. But this is to be accomplished not by a transient bit of kindness, but by a judicious training of whatever in the imbecile or feeble-minded child will respond to the best methods of education,—the training of the limp fingers, the restless eyes, the wandering purpose, the dormant affections, and the slumbering soul; and in all this training there is no one thing that has a farther-reaching influence than manual training, wisely guided. Under its beneficent aid even the semi-helpless imbecile may learn to echo the words of the Nazarene, who, though the spiritual leader of the world, did not scorn the carpenter's bench,—"My Father worketh hitherto, and I work."

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INTELLIGENCE.

LEND A HAND CLUBS.

CLUB REPORTS.

Chautauqua, N. Y.

The members of different Clubs and Circles of the Silver Cross who were at Chautauqua met Dr. Hale at the headquarters of the Presbyterian Church on the first of August. There has been a meeting of heads of Clubs at the great Chautauqua Assembly almost every year since Miss Lathbury called together the Look Up Legion in 1879. In the year 1881, at a meeting of the heads of Clubs there, the first steps were taken for the large organization which now exists,—and it was voted to issue "The Circulars" which were published in 1881 and 1882,—and were the precursors of this journal. The bound volume of "The Circulars" is still the treasury for a knowledge of our history and a storeroom of valuable information for all who wish to establish clubs or to carry on work along our lines.

This year Mrs. Whitman addressed a meeting at Chautauqua on the 30th of June. The president said he was glad to meet so large a number of cross-bearers from all parts of the nation. Chautauqua is indeed, while the Assembly lasts, a more remarkable representative place, as being the whole nation in miniature, to any one who comes to look on, than is the city of Washington itself.

Dr. Hale gave the briefest possible account of the history

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of the Clubs, and the methods of the Central Office. The company of ladies and gentlemen present joined heartily in the simple ritual, and, after the meeting, breaking up into groups, described their own methods of work, and asked and answered questions as to methods of Christian activity.

Miss Brigham's work at the South seemed to have a special interest for the active members present.

Hampton Falls, N. H.

As we have just finished the first half of our year's existence as a Club (the fifth year since its organization), I have thought that you might expect a word from us in regard to our progress. We have not increased largely in membership, but our little Club seems stronger and more active, and more universally recognized as a power in the community, than in its earlier days.

In the beginning our plan was to devote a part of the time at each meeting to some literary exercise, and last autumn we gave an hour of the afternoon for two or three meetings to the memory of the genial Dr. Holmes, and discovered new beauties in some of his familiar poems, when they were read and enjoyed together. We also renewed our acquaintance with Celia Thaxter in the same way.

But later came the cry from Nebraska. Our president, being a member of the "Cheerful Letter Exchange" came more directly into touch with some individual cases of need and destitution, and she communicated the interest thus aroused to the Lend a Hand Club. Others beside the members responded, and when there were garments to be repaired and packed, for which shivering ones were waiting, the literary part of our programme was postponed.

At present we have some work in hand for the Mercy Home, Manchester.

We have so diminished our funds during the winter that as soon as the roads are in a better condition we shall have to turn our attention to some sociables as a means of replenishing our treasury.

Not the least of the benefits which have come from our Club has been, I think, the good it has done to the members, in drawing them together and giving them something in common and opening up ways in which to lend a hand, which would not have shown themselves to us individually.

If any way suggests itself to you in which a small Club, with not much money, can be especially useful, we should be glad at any time to hear of it.

West Roxbury, Mass.

Miss Nolen's and Miss de Coligny's class of the Unitarian Sunday-school met March 9th, 1895, at Miss Nolen's house and formed the Try branch of the Lend a Hand Clubs. We are ten little girls. We meet every Saturday afternoon from three to five and work together, and at Easter time we finished and sent to the Children's Hospital twelve large scrap books made of cloth, and to the Day Nursery twelve string dolls for the babies to play with. We have also collected for a poor family where the father is a cripple and the mother is very ill, and there are six children, $4.23 in money, and in clothes a complete set of clothes for the baby; for the father, shoes, coat, shirts, and hat; for the mother, a dress, wrapper, and three waists, and for the children, under-clothes, night dresses, shoes, stockings, coats, hats, and dresses; in all, 55 articles of clothing. We gave them in eatables, sugar, tea, flour, corn and oat meal, cereal food, vegetables, meat, fish, bread, cake, and milk. Now we are at work making rag dolls and dressing them.

Gloucester, Mass.

Our Club of Willing Workers was organized December 7th, 1894. Our object is to try to add sunshine and happiness to the lives of those about us. We became members by signing the pledge. We will try to look up and not down, to look forward and not back, to look out and not in, and In His Name will lend a hand whenever and wherever we can, thus striving to be a Willing Worker for our King.

the dear Father of all mankind. Each member is also given a card containing the pledge which they sign and are to read daily. Our meetings are held every two weeks with Mrs. Mason. Our club numbers five members, who are also members of the same class in the Unitarian Sunday-school, and we all attend the grammar school. At Christmas time we made and gave a Christmas tree and presents to a family of very poor children. Since then we have been planning for a table at the annual sale which is held in our church every fall, and the member is trying to live up to the object of our Club in all ways they can.

RAMABAI ASSOCIATION.

At the close of the summer vacation, June 11th, the school department of Shâradâ Sadana was reopened with sixty-five pupils on the roll, fifty-nine of whom were present. Three of the absentees were not expected to return. One would soon marry and have a home of her own. The influence of the others was not for the good of the school.

Ramabai, in her last letter, dated July 18th, writes that "the school is going on nicely and doing its work as quietly as usual." She is particularly happy in the return of a former pupil, for which she has been praying these many, many months. And in it she recognizes a direct answer to her prayer, as no human agency has been employed to bring it about.

Narmadabai was married when but three and a half years old, and became a widow in six months. The meaning of that sad word, *child-widow*, she had learned too well when early in 1892, at the age of eleven, she was brought to Ramabai by her father's uncle, who had some tender feelings for the poor girl.

It is interesting now to recall Mrs. Dennings's reference

to this child in her delightful account of the dedication of the Shâradâ Sadana June 26, 1892. After speaking of the improvement in the appearance of the little widows as seen by frequent visitors to the school, she writes: "But in one instance especially the transformation is marvellous. Not a year ago I chanced to call on Ramabai the very day little Narmadabai was brought to the school. A more abject, abused, terrified little creature I had never seen, not even among ill-treated animals. A defect in one eye had been aggravated by abuse and neglect to a positive deformity. The light of intelligence seemed almost quenched. From time to time I have noted the improvement in this child of eleven, and on the day of the dedication I think she would scarcely have been recognized, had I not seen her so frequently. By care and medical treatment the defective eye is so improved as scarcely to be noticed, and her face is bright with hope and confidence. She took my hand in hers of her own accord, and spoke to me in the language of the eye, as I cannot understand her little Marathi tongue."

Unfortunately Narmadabai's father was opposed to her being educated. He soon appeared in Poona determined to take his little daughter from the school and make her "a wanderer;" but his sudden death rescued her from a fate so cruel. Narmadabai remained in the school a happy, industrious child until the storm of 1893 burst over the Home. Then her uncle, influenced by the circulars and letters of warning, and by the assurance that the widows withdrawn from the Shâradâ Sadana would be cared for elsewhere, withdrew his young niece. But he waited in vain for the fulfilment of those promises so freely made, and has recently returned Narmadabai to the school, where she is again a happy child and pupil.

Is it strange that Ramabai should consider this work as especially God's work, since never in the history of the school has the number of widows been so great as to-day despite the calumnies of enemies and desertion of friends! The storm that shook the Home to its very foundations

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could not overthrow it, "for it was founded upon a rock."

In the June number of the *Indian Magazine*, Miss Manning, the Hon. Secretary of the National Indian Association, has kindly noticed the annual meeting of the Ramabai Association, and concludes with the following appeal for Ramabai work: "Subscriptions from English friends will be very welcome, and may be sent to Miss E. A. Manning, 35 Bromfield Road, Maida Hills."

Miss Francis E. Willard sends from Reigate Priory a copy of the resolution unanimously adopted by the World's W. C. T. U. convention held in London June 18, 1895:

"Resolved,—That wes end to our national lecturer, Pundita Ramabai, founder of the women's educational school at Poona, our sisterly love, and pledge to her our coöperation in her great enterprise."

JUDITH W. ANDREWS,
Chairman Executive Committee.

REPLY TO MR. BONNEY'S LETTER ON THE LEAGUE.

HONORABLE CHARLES C. BONNEY,
511 Tacoma Building, Chicago, Ill.

DEAR SIR.—In answer to your request for a statement of my views, and in the spirit of your suggestions in the July LEND A HAND, I recommend the issue and distribution, among all societies interested, of a circular similar to the following:

In union there is strength. A national association sent thirty thousand dollars to aid one law-breaker in a single New England town. Said Burke, "Bad men combine; good men must associate."

As you say, perhaps the greatest defect of most temperance organizations is the lack of the law-enforcing element. Among other things the secretary of the International

League has succeeded in founding the Connecticut State League, which has convicted nearly 300 law-breakers. He has published citations for all the states on the lottery, brothels, pugilism, etc.

The president of the League is constantly receiving notices of new local leagues.

A guerrilla fight for law against anarchy cannot succeed; for the enemies of good government are nationally organized for gain.

Let us have more of "team play." Will you not "line up" with the forces for good government? *Be sure to reply at once*, stating whether you desire documents, or lectures, or personal coöperation; and whether you would be willing to contribute a small, annual sum to the support of the International League.

CLARENCE GREELEY, Secretary,
Berkeley Temple, Boston.

RESCUE WORK.

The New York Rescue Band has secured a house at 208 East Fourteenth Street, and proposes to devote it to the work of reclaiming fallen women who come of respectable and well-to-do families. Many of these girls cannot be influenced by the methods and attractions used to reach the lower class. They object strongly to going to homes for women, and generally scoff at help which is spiritual only. In the home just secured by the Rescue Band there will be a club room on the second floor furnished with reading tables, papers and periodicals, writing material, a piano, a sewing machine; in short, an attractive, home-like place in which girls may spend an hour any time between 2 P. M. and 4 A. M. A matron will be in charge. The upper two floors will be converted into dormitories, and will be neatly and comfortably furnished. The place will have nothing of the reform-

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atory about it, but will suggest the home to which so many would gladly return if they could. It will be only a temporary shelter, until a girl secures employment or returns to her parents or friends. If a girl has no experience in industrial work, and is thus debarred from earning an honest living, she will be taught millinery, dressmaking, typewriting, hairdressing, or other work, and will receive a percentage of the profits on all work which finds a market. It is stated that the rent, amounting to $6,700, for five years, has been guaranteed by A. W. Dennett, and that the work will be entirely undenominational.

WILL THE RAILROADS CO-OPERATE?

BY ANNE JENISON.

A bright business man in conference with the general passenger agents of the Boston railroad offices, has devised and secured their co-operation in a scheme, by which a charitable organization may furnish transportation without risking the contingency of the recipient's selling the ticket.

The applicant is given an order from the charitable association, stating the name of the bearer, the point to which he is to travel, the day and train upon which the journey is to be made, and bearing the signature of the proper officer.

Upon presentation of this order at the ticket office of the railroad, the ticket agent fills out what the railroad companies call a "special ticket;" it is one upon which the starting point and destination are not printed, but entered in writing; the face of the ticket is also to bear the written statement that it is only good for use of a certain person on a given day and train. This renders it practically unsalable.

The order-blank should bear some distinguishing cut or stamp that cannot be readily duplicated. The following is a sample leaf for an order-book, with stub for memorandum:

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No. 1.	No 1.
To..... R. R.	To.....
Name.....	Please furnish.....
Place.....	transportation to.....
Train.....	by train leaving Boston..... M
Date.....	189
	..... President.

In any city in which the railroads are willing to co-operate, the Associated Charities could doubtless effect a similar system, having the signature of their registrar or president on file with the various ticket agents and meeting their railroad bills weekly or monthly. The majority of the railroads issue these "special tickets," and could therefore adopt this method.

If the plan proves as feasible as it promises to do, it will be the untying of one of the Gordian knots of the new charity.

A National Purity Congress, under the auspices of the American Purity Alliance, will be held in the city of Baltimore, Md., October 14, 15, and 16, 1895, just before the National W. C. T. U. Convention. This combination has been made because the time seems to have arrived to give more thoughtful, intelligent and general consideration to the important social problems involved in the purity movement. All social purity, white cross, moral education, Women's Christian Temperance Union organizations, churches and other religious bodies and philanthropic associations in sympathy with the objects of the congress, are invited to send five or more representatives, and to forward the names to the recording secretary of the American Purity Alliance, Mrs. Naomi Lawton Davis, United Charities Building, New York, before October 1.

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Complete List of Published Books

By Edward Everett Hale.

1848 *The Rosary (edited)

1850 *Margaret Percival in America

*Scenes from Christian History

1852 *Letters on Irish Immigration

1854 *Kansas & Nebraska

1855 *Prize Essay on Juvenile Delinquency

1856 *America

1860 *Elements of Christian Doctrine. Sermons

1861 *Ninety Days' Worth of Europe

1863 The Man Without a Country. Cloth Ill. $1.50, Cloth Plain School Edition, 50c., Boards 25c., Paper 20c.

1865 *The President's Words

1868 If, Yes, and Perhaps; now called The Man Without a Country and other Stories

1869 *Puritan Politics in England and New England

" *Sybaris and other Homes ... Cloth $1.25

" The Ingham Papers ... " 1.50

1870 Ten Times One is Ten ... " 1.00 Paper .25

" Neither Scrip nor Money ... " .15

" Daily Bread and Other Stories ... Cloth .80

" Daily Bread ... " .40 " .20

" How to Do It ... " 1.00

1871 Ups and Downs ... " 1.50

1872 Christmas Eve and Christmas Day ... " 1.25

" Six of One by Half a Dozen of the Other; with Miss L. P. Hale and others ... Cloth 1.50

" His Level Best and other Stories ... " 1.25

1874 *Workingmen's Homes ... " 1.25 Paper .75

" A Summer Vacation ... " .50

" In His Name ... Cloth Ill. $1.25; Cloth 1.00 Paper .25

1875 Our New Crusade ... Cloth $1.00

" *One Hundred Years Ago ... Paper .25

1876 Philip Nolan's Friends ... " 1.50

1877 G. T. T. or the Wonderful Adventures of a Pullman .. Cloth 1.00

1878 What Career ... Cloth 1.25

" Mrs. Merriam's Scholars ... " 1.00

1879 *Life in Common and other Sermons ... " 1.25

1880 *The Kingdom of God and other Sermons " 1.25

Crusoe in New York ... " 1.00

Stories of the War (edited) ... " 1.00

1881 June to May. Sermons ... " 1.25

" Stories of the Sea (edited) ... " 1.00

" Stories of Adventure (edited) ... " 1.00

" A Family Flight through France and Germany; with Miss Susan Hale ... Cloth 2.25 Boards 1.75

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1882	A Family Flight over Egypt and Syria; with Miss Susan Hale...	Cloth	2.25	Boards	1.75
1883	Stories of Discovery (edited).....	"	1.00		
"	Seven Spanish Cities.....	"	1.25		
"	A Family Flight through Spain; with Miss Susan Hale.....	Cloth	2.25	Boards	1.75
"	Story of Spain with Miss Susan Hale...	"	1.50		
1884	A Family Flight around Home; with Miss Susan Hale.....	Cloth	2.25	Boards	1.75
"	The Fortunes of Rachel.....	"	1.00		
"	Christmas in a Palace.....	"	1.00	Paper	.25
1885	Christmas in Narragansett.....	"	1.00	"	.25
"	Stories of Invention (edited).....	"	1.00		
"	What is the American People?.....			"	.20
1886	Easter (Sermons).....	Cloth Gilt .75, Cloth Plain .50			
"	A Family Flight through Mexico; with Miss Susan Hale.....	Cloth	2.25	Boards	1.75
"	Boys' Heroes.....	"	1.00		
1887	Franklin in France; with E. E. Hale, Jr...	2 Vols. Cloth, each	3.00		
"	Life of George Washington. Studied Anew.....	Cloth	1.75		
"	Lights of Two Centuries. (edited)....	Cloth	1.40		
"	Chautauquan History of the United States.....	Cloth	1.00		
"	Back to Back.....			Paper	25
1888	The Arabian Nights. (edited).....	"	.50	Boards	.40
"	Mr. Tangier's Vacation.....	"	1.00	Paper	.50
"	How They Lived in Hampton.....	"	1.00	Paper	.25
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"	Red and White.....			"	.20
"	Tom Torrey's Tariff Talks.....	"	.50	"	.20
1889	Sunday School Stories (edited).....	2 Vols. Cloth, each	1.00		
1891	Four and Five.....	Cloth	1.00		
"	The Story of Christopher Columbus...	"	1.25		
"	James Freeman Clarke, Autobiography, Diary, and Correspondence (edited).....	Cloth	1.50		
"	Colonel Jack (edited).....	Cloth	.75	Paper	.25
"	The Story of Massachusetts.....	Half Morocco	2.00, Cloth		1.50
"	Afloat and Ashore.....			Boards	.40
1892	The New Harry and Lucy.....	Cloth	1.25		
"	Sybil Knox or Home Again.....	"	1.00		
"	East and West or the New Ohio.....	"	1.00		
"	*Maltese Cross.....				.10
1893	Every Day Sermons.....	"	1.00	Paper	.50
"	A New England Boyhood.....	"	1.00		
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"	One Good Turn.....	"	.30	"	.20
"	Ralph Waldo Emerson.....			"	.10
"	For Fifty Years. Poems.....	"	1.00		
1894	If Jesus Came to Boston.....	"	.50		

☞ Books on the above list marked with a star (*) are out of print, but possibly may be picked up. We shall be pleased to try to fill such orders at lowest rates to the purchaser. Orders for the balance will be executed promptly from this office.

J. STILMAN SMITH & CO., - 3 Hamilton Place, BOSTON.

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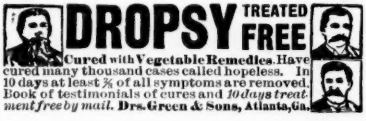
PUBLISHER'S DEPARTMENT.

EDWARD E HALE, D. D. - - - - - Editor in Chief.
JOHN STILMAN SMITH, - - - - - Business Manager.

The publishers of the LEND A HAND MAGAZINE are about making some important changes in their business management, and take this opportunity to offer to Libraries a complete set of this Magazine at a large reduction from the published price.

No more valuable books of reference, on all questions relating to charities and reforms, are published, and a complete set would be an important acquisition to any library.

The published price for the fifteen volumes is $30.00. We offer the balance of the edition, consisting of but a few sets, for $15.00, bound in half American Russia, cloth sides.



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The complete novel in the September issue of LIPPINCOTT'S is "A Case in Equity," by Francis Lynde. The scene is a "boom" town in the South, with the adjoining country, to which a young Northerner went in search of health, and found it and some other things.

"Morning Mists" is one of Julien Gorden's strongest tales, though it has a very mature heroine and a very young hero.

"The Literary Woman at the Picnic," by Ella Wheeler Wilcox, evidently contains more truth than fiction.

Charles Stuart Pratt relates the history of "Napoleon and the Regent Diamond," which was of importance to the conqueror and to the fate of Europe in more ways than one.

Ellen Duvall writes on "Moliere." Edward Fuller has a sharp article on "The Decadent Drama." Calvin Dill Wilson tells all about "Crabbing," especially as practised in Chesapeake Bay. "The Survival of Superstition" is described by Elizabeth Ferguson Seat, and the rise and progress of "Clubs" by Lawrence Irwell.

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North Carolina Plants.

In this advertisement we name but a few of the plants we can furnish. All, except those that bear transplanting from woods to lawn without danger of dying, are garden grown plants with good tops and well rooted. The few plants named below are all well worthy of a place in private grounds. To all who wish, we will give special directions how and where to plant in order that the best results may be obtained.

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VOLUME XV.

A RECORD OF PROGRESS

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Its correspondence abroad is large, and it has the assistance at home of many of our best writers.

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